

THE DIARY

OF
ALEXANDER BRODIE
of *Brodie*, Esq;

Who was one of the Senators of the College of Justice in 1650 and 1658 (an Office he accepted the last Time after much Resistance and Reluctance) and a Gentleman of shining Piety.

CONTAINING

His devout Exercises in reference to the State of his own Soul, of his Family, and the Church of God: His Conferences with Messieurs *Leighton, Blair, Durham, Rutherford, Douglas, Hutchison, Lord Waristoun, Sir John Chiesly, &c.* concerning the Differences between the Protesters and Resolutioners, &c. His pious Care in the Management of his Family, in educating the Youth about him, and engaging himself with his Friends and Neighbours to Stedfastness in the Ways of God. With several remarkable Occurrences in those Times, and serious Reflexions upon them.

Taken from his own MANUSCRIPT.

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THE DAILY

OF

ALBANY, N. Y.

OF 1850

Who was one of the first to
see of the value of the
Office of the
Chief of the
County of Albany





T H E

Publisher to the Reader.



THE Author of the following Diary descended from an ancient and honourable Family in the County of Murray in the North of Scotland. He lived in Times of great Trouble and Confusion. In 1648 his native Country was divided into two Parties, very violent in their Opposition one to the other. The strict Presbyterians, headed by the Marquis of Argyll, were utterly against having any Thing to do with the Cavaliers in Duke Hamilton's Expedition. The Hamiltonian Party were in Effect for restoring the King without any Terms, tho' they pretended a great Veneration for the Covenant. These were by the other afterwards called Malignants or Engagers. There were some indifferent to either Side. After Dunbar Fight, the Scots were divided and split into many Parties and Factions. The ruling Party was that which was for the King and Kirk; tho' these were again subdivided into Resolutioners and Protesters. The Resolutioners were so called, from their adhering to those Resolutions, which were past by the Committee of Estates and the Commissioners of the Kirk, That those who had made Defection, or had hitherto been too backward in the Work, ought to be admitted to make Profession of their Repentance; and

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then, after such Profession made, might, in the present Extremity, be admitted to defend and serve their Country. Against these Resolutions some of those two Bodies protested; who, together with those who adhered to them, were called the Protesters. They alledged, That to take in Men of known Enmity to the Cause, was a Sort of betraying it; because it was putting it in their Power to betray it: That to admit them to a Profession of Repentance, was a Profanation, and mocking of God; for that it was manifest they were willing to comply with those Terms, tho' against their Conscience, only that they might get into the Army: And that they could not expect the Blessing of God upon an Army so constituted. These Proceedings gave Rise to another Faction, which prevailed chiefly in the Western Counties; where a great many met, and formed an Association apart, as well against the King and the Defection in the Kirk-party, as against the English Army of Sectaries. These were called Remonstrators, from their publishing a Remonstrance against all the Proceedings in the late Treaty with Charles II. when, as they said, it was visible by the Commission he granted to Montrose, and when he took the Covenant, they had Reason to believe he did it with a Resolution not to maintain it; since, in his whole Deportment and private Conversation, he discovered a secret Enmity to the Work of God. They imputed the shameful Defeat at Dunbar to their prevaricating in these Things; and concluded, That therefore, according to the Declaration of Kirk and State August 13th 1650, they disclaimed all the Sin and Guilt of the King and his House, both old and new; and that they could

could not own him nor his Interest in the State of the Quarrel betwixt them and the Enemy, against whom they were to hazard their Lives. It seems the Protesters, several of them at least, fell in afterwards with such Sentiments as these. For in the Conference betwixt them and my Lord Brodie (under June 3d 1653) which is truly curious, 'tis plain, that as they were for taking none to defend the Nation but good Men, and such as were of their own Principles; so they would have no King but one of that Character. Our excellent Author has manifestly the better of them at that Argument, and shews, that their Scheme, how desirable soever, was far from being feasible. There was another Party in the North, who were purely for the King, without any Regard to the Kirk.

Thus were the Scots divided among themselves; and their Animosities grew higher and higher, till they became a Prey to Cromwell, who kept them in absolute Subjection; and, as that excellent Person (Mr. Leighton) had foreseen, their Kirk-judicatories, which they were so eager to maintain, were dissolved. These Things were to the good Lord Brodie (for so he is still named) Subjects of many sad and serious Thoughts, and made him earnest in Prayer to God, that he might be directed what Part to act or take amidst these Differences and Confusions of the Time.

The different Opinions which then prevailed, concerning Toleration and the Magistrate's Power circa sacra, led him to enquire into those two difficult Subjects. On the former he had read with great Care Edwards and Rutherford, from both which Authors he made Excerptions, which

which are written out with his own Hand in his Diary Book. In one Place he seems doubtful how far Toleration was to be extended ; and in another seems to be of Opinion, that only those Independents were to be tolerated, that held the fundamental Truths in the Confession of Faith. As to the Magistrate's Power over the Ministers of the Church, he thought, the Civil Magistrate might, at least, take away the Stipend from such as were immoral, and banish them the Kingdom.

Neither the English Government, nor their Worship, was to his Mind. He saw too into the Unevenness of the Conduct of some of the chief Ministers of the Church of Scotland : Yet he had not the Weakness to be prejudiced against Religion on that Account, but entertained a deep Concern for them, when threatened with any Thing that was straitning, as particularly with being silenced if they continued to pray for the King.

Before Scotland was reduced by the English, our Author had been considered as a Person of great Abilities ; for he was one of the Commissioners sent by the Scottish Parliament into Holland to treat with King Charles II. in 1649 and 1650, in the latter of which Years he was made one of the Senators of the College of Justice, being Thirty three Years old.

My Lord Brodie was averse to Cromwell's Usurpation, and observed and lamented very gross Corruptions both in Church and State, as great as before. So that when Cromwell sent him a Letter or Citation, which he received 17th June 1653, to come to London July 4th that Year, he sat the Summons, and did not enter again upon the Session till 1658, the Year in
which

which Cromwell died, and even then after much Resistance and Reluctance. It required no small Degrees of Resolution, to be able for so long a Time to withstand the Temptation from the Terror of Sequestration on the one Hand, and Promises of Favour and the Solicitation of Friends on the other. It appears there past several Letters betwixt him and Provost Jaffray on that Subject. The Inclinations, and Affections and Passions are difficult to be overcome: In some Temptations they are particularly violent, and sometimes successful against the best Resolutions. That the Temptation here was very strong, is evident from Cromwell's being dreaded, not only by the Inhabitants of Britain whom he had subdued, but in general by all the World. Cardinal Mazarine, prime Minister of France, durst not deny him any Thing, and would change Countenance when he heard him named: So that it past into a Proverb in France, that Mazarine was not so much afraid of the Devil as of Oliver Cromwell. No wonder then that my Lord Brodie should call Cromwell's Letter, commanding him to accept of Employment under him, the Goliath, the strongest and greatest Temptation; and that, after a Refusal of about Five Years Continuance, he should yield at last. Cromwell is much commended for seeking out capable and worthy Men for all Employments, more particularly for the Courts of Law: And his insisting so much on Brodie's accepting a Judge's Place in the Court of Session, is an Evidence, if there were no other, of the Capacity and Integrity of the latter.

I'm sorry the Journal of this excellent Person should appear in publick under the Disadvantage
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of being imperfect; for it is plain from this, that he wrote another Diary Book. I hope, whoever is possessed of it, if it be extant, will not deny the Publick so valuable a Present. It would, in all Probability, shed Light upon some Passages of that dark Period of our History, and no doubt let us further into the Author's Life and Character. However, from what we have, which fell very accidentally into my Hands, we may venture to describe our Author's Piety, recommending it as an Example to others for their Imitation, in the following Manner.

By a careful observing of the Tendencies of his Constitution, he discovered what Temptations needed most to be provided against. He was of a sweet and gentle Disposition, of a natural easiness of Temper, which, as it has its Disadvantages in exposing to Danger from the Impressions of ill Company, so it gave this truly good Man no small Advantage for recommending Religion to those with whom he conversed. He was well beloved and well spoke of by every Body; and even this set him on his Guard.

As he studied his own Temper, and which Way that most naturally and readily carried him; so he was careful in reviewing his State and Actions, whether the one was gracious, and the other done from right Principles and to good Ends. He frequently contemplated the establishing Motives of Christianity, and by that Means made sure of the Goodness of his State; and by Prayer, and frequent Reviews of the Grounds of his Faith, confirmed his Hope in the Gospel.

He was easily and suitably affected with his own spiritual Concerns, had his Senses exercised
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and ready to discern both Good and Evil, and was quick at discerning Duty and Danger, Wants and Distempers, the Way in which he ought to go, and the Temptations in his Way. His Heart would smite him upon recollecting a rash and passionate Expression or a proud Thought, and favour'd no known Sin, and conniv'd at the Omission of no plain Duty.

He made it his Business to acquaint himself with the Word of God, and paid a ready and reverential Subjection to the Divine Authority in it, captivating every Thought to the Obedience of Christ. He was afraid of doing any Thing which he doubted to be disagreeable to the Word of God, and was impressed suitably to the several Parts of Truth proposed to him out of it. This particularly appears from his recording the Substance of some of Mr. Hutchison's Sermons he had heard, and his own Meditations on several Passages of Scripture, which are truly ravishing; such as those on Isa. viii. 12. x. 5. xxiv. 18. &c. on Psal. xxxii. 8. lxxviii. 40. & Prov. xxviii. 20. His Meditations on the English destroying his Planting, in the Way of those of the pious Bishop Hall and Sir Robert Boyle, are also very edifying. He compared his Heart and Life with the Word of God, as one suspicious that he may have offended, and yet truly desirous not to offend.

Like David, he was jealous of more Sin in himself than he particularly knew. The Remains of Sin dwelling in him, tho' he had Hopes that no Sin had the Dominion, gave him no small Uneasiness. The Law in the Members warring against the Law in the Mind, the Flesh lusting against the Spirit, often occasioned such a

Complaint as that of the Apostle, O wretched Man that I am, &c. Even Suspicion of Guilt would carry him to the Mercy-seat, to supplicate Mercy. He durst not indulge himself in any Thing he apprehended displeasing to God, tho' ever so common, or passing among Men for a Trifle; abstained from the very Appearance of Evil; watched and prayed, that he might not enter into Temptation; was careful not to make Provision for the Flesh to fulfil the Lusts thereof, and kept his Heart with all Diligence.

He was desirous to understand the Voice of God in his Providences, and endeavoured that his own Temper and Behaviour might comport with the Providences he was under, whether prosperous or afflictive. Under favourable Providences, he was afraid of abusing Divine Mercies, lest he should grow secure and forgetful of his Dependence on God, or his Spirit become vain and worldly, or he should put the evil Day far from him, or give in to any criminal Indulgence of his Appetites, or be lifted up with Pride. He entertained an awful Fear at the Apprehension of God's Judgments, even when they were at a Distance; and much more when God's Hand was visibly stretched out, or when there were many moral Signs that God was making a Way for his Anger: Then the particular Prospect of Calamities approaching excited him to prepare suitably to meet his God.

All that he had was sincerely consecrated to the Honour of God; and every Thing in his Conduct, that might occasion the Name of God to be blasphemed, he guarded against, as willing to hazard his own Honour or Interest, or Life itself, if God might but be glorified. He chiefly
lamented

lamented the Dishonour done to God by Sin in himself and others, and mourned for the Abominations done in the Land, which he could not help, but was ready to bear Testimony against in all proper Ways. Indeed, with relation to the Honour of God, we have an Expression in his Diary, which by some may be thought liable to Exception: For checking himself for what he had said in Discourse with the Millenaries, That if Christ were to leave the Father, and to dwell personally on the Earth, he would not come with him to get a Kingdom here; I say, animadverting upon this, he says, He would quit his own Glory and Salvation, and condescend to glorify Christ, were it to go to Hell. It seems very harsh to suppose, that God could receive Glory from the Damnation of a righteous and good Man: I therefore think my Lord Brodie's Expression is to be taken figuratively, otherwise it cannot be defended. Moses's Desire of being blotted out of the Book of Life, amounts only to a Submission to a temporal sudden Death, that his Nation might be saved from a temporal sudden Ruin. And Paul's Wish of being accursed from Christ, is plainly an hyperbolical Expression of his great Affection to his Countrymen the Jews, and his Zeal for their Salvation; which was so great, that, if it had been a Thing reasonable and lawful, he could have wished the greatest Evil to himself for their Sakes. And therefore it is observable he does not deliver himself in the Form of a positive and absolute Wish, but expresses his great Passion by a Figure, I could wish; which we are not to take as a strict and precise Declaration of his Mind.

Some may be apt, tho' with less Reason, to

find Fault with another Passage of the Diary, where he records the Harassing of his own and Leathin's Ground by the English as the Accomplishment of a Dream he had had sometime before. 'Tis very certain, from the joint Testimony of Scripture, Reason and Experience, that in the Multitude of Dreams (as well as of Words) there are divers Vanities; yet I don't think the Observation of them is wholly to be neglected by a wise Man: They may be either Indications of Wickedness lurking in the Mind on the one Hand, or of the effectual Operation of the Grace of God on the other. But which is more to the present Purpose, and of Instances whereof all History antient and modern is full, to Men, especially good Men, they are many Times Premonitions of something uncommon that is to befall them; and, when compared with the Event, are signal Proofs of the Divine Providence and Government over all Things.

Another Thing some may be apt to quarrel is, an Expression of my Lord Brodie's on Occasion of Glencairn and his Forces approaching, which put him to a great Plunge whether he should stay at Home, or retire South or North. Being in these Circumstances, he prays, That God would give forth and signify his Will, whether he should stay or remove, as David said of Keilah, Will they give him up or not? But Scripture-phrases, 'tis well known, may be used in Prayer, when the full and literal Meaning of them is not always intended to be express'd. All that my Lord Brodie seems to have meant is, That God would be pleas'd to direct him by his Providence what Course to take in the present Strait; a Petition which no Man that believes

a particular Providence needs scruple to put up to God Almighty.

But, notwithstanding of any Imperfections, from which the best of Men in this Life are not exeemed, we have in this good Man's Diary a Pattern of Humility and Self-denial; of Zeal for God's Glory, and Compassion to Souls; of Contempt of this World, and Heavenly-mindedness; of Patience under Suffering, and Resignation to the Will of God, to whom he prayed fervently in all Difficulties, and whom he trusted in all Dangers.

Like the Father of the Faithful, he commanded his Children and his Household after him to fear and serve the Lord; and found the good Success of his religious Care in the happy Effects of it upon his Son and Successor, who proved also a Gentleman of distinguished Piety.

Nor were his Endeavours this Way confined to those of his own Family, but extended to all he had Occasion to converse with, particularly his Friends and Neighbours, and the Youth under his Eye. He was sensible that the Neglect of the Education of young People was attended with most pernicious Effects, and therefore exerted himself to have it removed, as a chief Cause of the Growth of Wickedness, there being few that are not religiously and virtuously trained up by their Parents that ever do well afterwards. He observed the gross Neglect of this and other Family-duties; and, for remedying it, projected to have all debarred from the Sacrament that did not worship God in their Families. How happy were it for our young People of both Sexes, that they were under the Discipline of so good a Father and so good a Master!

Master ! How happy for Society, as well as Individuals, that there were many of his Rank that had these Things as much at Heart as he had !

In him was verified the Saying of the Apostle, That Godliness has the Promises of the Life that now is, as well as of that which is to come. Amidst all the Troubles and Confusions of the Times, he was preserved safe and untouched ; and, by the Blessing of God upon his lawful Industry, he made a considerable Addition to his paternal Estate. If his Example were more studied and followed, we should not see so many Families come to Ruin ; the natural Effect of their Luxury and Intemperance, and the just Judgment of God upon them for their Oppression and Impiety.

I would not have the Reader to imagine, that the following Book could only be the Production of a Mind cast in the Presbyterian Mould : For the Diary of Doctor John Forbes of Corse, published by Doctor Garden, together with the other Writings of that Author, who was no Presbyterian, and suffered much for his Opposition to the Covenant, runs in the very same Strain.

But, after all that has been said, I am sensible there are those who would account it a hainous Reproach to be called Enemies to Religion, who yet cannot bear of Dejections and Elevations of the Mind in Devotion, without branding them with a Mark of Enthusiasm : But I doubt such Persons would be greatly puzzled to put a tolerable Meaning upon a great Part of the Book of Psalms, not to mention other Places of Scripture, without allowing such Exercises of the Soul ; yet some have turned these
into

into Ridicule, as mere Mechanism and bodily Exercise. I will not deny but there may be Counterfeits in this as well as in other Cases, and that the Workings of Melancholy in some may be mistaken, either by themselves or others, for the Exercises of Religion. Care likewise ought to be taken, that Occasion be given by none that pretend to Devotion for the following Censure of a great and good Man: Some (*says he*) put all Religion in the Affections, in rapturous Heats and extatick Devotion; and all they aim at is, to pray with Passion, and think of Heaven with Pleasure, and to be affected with those kind and melting Expressions wherewith they acost their Saviour, till they perswade themselves that they are mightily in Love with him, and from thence assume a great Confidence of their Salvation, which they esteem the Chief of Christian Graces. Thus (*continues he*) are these Things which have any Resemblance of Piety, and at the best are but Means of obtaining it, or particular Exercises of it, frequently mistaken for the Whole of Religion: Nay, sometimes Wickedness and Vice pretend to that Name. *Perhaps in this he has a Fling at the Principles of the Calvinists, and their Manner of conceiving of the Work of Grace in the Souls of Men; but at the same Time he takes Notice of a dangerous Mistake which some of them may be apt to fall into. This may appear from what the Lord Brodie writes of himself (under August 4th 1652.)* The Lord discovered a deep Deceit of Heart to him, that there was and might be more Affection to God in a Duty of Prayer, than there was Holiness in the Conversation; and therefore Grace may not be assured by some holy Affections in Prayer.

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In publishing of this Diary, Care has been taken to keep strictly to the Author's own Words, only the Syllabication is altered: Such of them as are now obsolete, are explained by Terms that are more modern; and such as could only be guessed at, which are but few, put in a different Character. Nothing that could be read, so as to make a full Sentence, is omitted. Some Alteration has been made of the Order of some Passages in the Journal, according to that of Time; only some short Notes are put all together in the Beginning, as they ly in the Author's Manuscript.

I thought the Publication of it would not be unacceptable to piously disposed Minds, especially at a Time when our unhappy Differences are growing to a Height; that, among other Things, we may learn from this good Man's Example, how we ought to be affected with and how to demean ourselves in the Midst of them. I might enlarge on this Head, if the Subject were not disagreeable. I shall only put the Reader in Mind of the fatal Issue of the Divisions that prevailed in the African Churches, who preserved their Liberty longer than most others. The Breach was made by Donatius and his Followers, upon so inconsiderable a Point as, Whether Cæcilian and his Ordainers had denied the Faith in the last Persecution, or not? It grew to that Height, that almost in every Town of Africa there were divided Assemblies and separating Bishops upon that account: And this Wound was not healed but with the utter Ruin of those Churches. I pray God this may not be the Fate of the Church of Scotland!

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THE
DIARY
OF
ALEXANDER BRODIE
of *Brodie*, Esq; &c.



DAVID the elder, Son to *Alexander Brodie* of that Ilk, my Grandfather, was born in the Year 1553, lived 74 Years, and died in *May* 1627.

David Brodie his Son, my Father, was born in the Year 1586, and died in the 46th Year of his Age, 22d *September* 1632.

(1) *Alexander* his Son was born on the 25th *July* 1617. I was sent into *England* in *Anno* 1628, being little more than Ten Years old, and returned in *Anno* 1632, in which my Father of precious Memory deceased.

Was married the 28th *October* 1635; my dearest Wife deceased the 12th *August* 1640, when was Twenty three Years old; went into *Holland* twice for the King

in Anno 1649 and 1650; was entred on the Session the same Year 1650; and again, after much Resistance and Reluctancy, I took that Place on me in *January* 1658. Let the Lord turn it to his Glory, mine and his Peoples Good.

Griffel Brodie my Daughter was born on 2d *October* 1636.

James my only Son was born 15th *September* 1637.

William Brodie my Uncle died in *September* 1650.

The early Harvest in the Year 1652; all shorn and in'd within the last of *August*, or thereby.

The *English* came to *Murray*, and cross'd *Spey*, 1st *December* 1651.

Glencairn and the *Highlanders* begun their Insurrection 10th *August* 1653, and *Lorn* with them and *Seafort*. Oh, the Works of God are strange, marvellous and upright! They burnt *Leathin's* Land 20th *January* 1654.

The late Harvest and great Inundation of Water was 1653.

Die Sab. 11th *September* 1653. A great Speat.

30th *October*. A great Storm of Snow and Frost. *Grangehill's* Corns and some others were out. Earl *Seafort* declared for the King, and *Kenmure*.

August 1659. He swore to disclaim the King and his Race, and for the Commonwealth.

11th *December* 1655. A great Storm of Wind and Snow, which did much Harm.

My Daughter was married 7th *September* 1654.

My Grandchild *Katharine Dunbar* was born on the 7th *August* 1655.

I made Journey to *Rosneath* on the 14th of that same Month.

Mr. *John Brodie* died 7th *January* 1655.

The beloved Mr. *Joseph* died 27th *October* 1656.

My Grandchild *Florence* was born on the Day of 1656.

I desire to note it among the remarkable Passages of the Lord's Providences towards me, That, in my Passage to

to *Edinburgh* 6th *December* 1657, the Horse falling in the Water of *Urie* in the Evening, where the Water was so deep, the Frost so great, the Difficulty so insuperable; that yet, 1. That same did not befall myself; for I was near to it, and why might he not have reserved it for me? 2. That the Boy who was at the same Time on the Ice, and had that same Horse in his Hand, yet he was safe. 3. That the Beast also was safe; and being on a Sabbath-day, and I travelling, it was a Matter that might give Offence: Further, I looked on it as holding forth some Danger to me in the taking Employment on me, that I should meet with Exercise in it. Oh, keep both from Superstition, Ignorance and Inadvertency! That same Voyage I entred again on the Session, but with much Reluctancy.

My Sickness, Ague and great Defluitions were this Year 1657.

The welbelov'd Laird of *Innes*, my dear Father-in-law, did take his Cancer in the Month of *January* 1656.

A great Flood of Rain was this Year, and began about the 1st of *September* 1658: The Inundations were so great, that there has not been seen greater here this Age.

13th *September* 1658. I did begin my Harvest.

3d *September* 1658. *Oliver* Lord Protector died; and on the same Day of the Month was *Dunbar* foughten 1650, and *Worcester* in 1651.

17th *November* 1658. The old Laird of *Innes* my Father died; and let his Memory and Name be had in sweet and everlasting Remembrance: He was buried upon the 19th of *November*.

7th *May* 1659. *Richard's* Parliament was broken, and the Commonwealth introduced again.

July 1659. The King's Party did appear for him under General-Major *Maffie* and others.

28th of *July*. My Son was married with Lady *Mary Ker*: And, on the 31st *July* 1659, she did subscribe her Covenant to and with God, and became his, and gave up herself to him.

In *July* this Year and *August* were great Floods and Inundations of Water, which did threaten much Prejudice to the Land, and to my own poor People. — 25th *April* 1652. He desired to be humbled under and observe the just Cause of Scandal and Stumbling that we give to Brethren, by tolerating in our Societies gross external Wickedness, Profanity, Ignorance, Atheism, Formality; and a Body of Congregations, Professors, Members and Officers of our Churches, admitted to all Ordinances, which may give them a Loathing of us; as well as their tolerating in their Civil Societies Men of corrupt Minds, against the Truth, and spiritual Wickedness, and Heresies and Errors, unpunished.

Oh, when will the Lord remove the one Cause of Stumbling and the other! Oh that our Magistrates did more, and our Ministers also, for reforming, purging and taking away Sin from among us! and that their Ministers and Magistrates also did more for taking away and purging out of Wickedness! Lord open the Way!

If Magistrates did more among us, Ministers would not need to do so much about external, superficial, formal Satisfaction, and Penalties and Repentance, as we do.

The Cause for which the Lord has swept away our Rulers, because they ruled not for the Lord, his Glory was not dear to them: We tolerated Popery, and join'd with Idolaters; maintained and countenanced Superstition, Will-worship, Formality; and we willingly followed after the Commandment: Much Profanity, Wickedness, unpunished and practised,

And will he deal better with us, if we follow the like Ways? For this Cause we refused to close with him, and admit him to Government.

28th *April*. *Obs.* That, as Arguments for Toleration do infer and conclude a Forbearance to the grossest Blasphemies and Errors, so the Arguments against tolerating of gross Errors do conclude against the Toleration of all consequential Errors.

3d *May*. A Day of Humiliation.

1. That the Lord would fit and furnish him for
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Suffering, if it please him to call me to it: And that I may not be letten take any wrong Door to go out at, or decline it.

2. That the Lord [would] fit for the Participation of the Lord's Table, whereto he desires to approach, for renewing his Communion with the Lord, and for getting some Increase of Light and Strength: That he may be more rooted in Jesus Christ, and in the Truth, and abide in him, and [be] secured thro' his Grace against all Snares and Temptations, and be made Partaker of Christ and all his Benefits. 3. That the Frothiness, Levity and Unmortifiedness of his Spirit may be purged and subdued; and the Carnal-mindedness, Unbelief, Unsoundness, Hypocrisy, Formality, leaning to natural Wisdom, may be helped and remedied.

4. And that he may know and be taught the Lord's Mind in the present Dispensation.

And [*Here is a Blank much like what follows.*]

morally bound
to all the Substantials of Government, many whereof are common with us and Independents, against the Government of Anabaptists, Familists and Papists, and others, who do maintain, That there is no Need of Ordinances, or a distinct Office of Ministry, or Church-officers: For I conceive the Word *Gospel-way* may include all, and be extended to all, if the Magistrate so please; for he makes himself the Judge.

2. I do expressly understand thereby the Association of Church-officers, Ordination by the Hands of the Presbytery; for albeit I did agree to the constituting of Members and Officers according to the Independent Way, yet I conceive it necessary, and of Divine Institution, that these Churches should, as the Apostle says of the Spirit of the Prophets, be subject to the Prophets: And, if any Congregation of Ten or Twelve should deny the Faith, or the one Half of them, so
that

that the other could not take Order with the Defection, or that one were censured or excommunicated by one of these Congregations wrongfully for not consenting with them in Evil, I do hold a Subordination necessary, and a moral Truth, without which it should appear there were no Remedy left us of the Lord for redressing any such Case : Which were a great Defect and a Derogation from his Wisdom to think. Nor do I think Non-communication, withdrawing Fellowship from such a Congregation, sufficient to suppress Heresy, or rectify the Injury done to the wronged Member of a Congregation, who otherwise hath not so much as Way for Appeal, or to have his Sentence tried again ; but must live under it all his Days, without Subordination and the Authority of Synods or Councils, for many Cases which may occur.

Now, the Word *Gospel-way* will admit of Papal Government and Prelacy, and these Errors that the corrupt Mind of Man hath not lighted upon, no less than all those which are already broached : For, who does not pretend that their Way is the Gospel-way ? And *Erastianism*, that think the whole Censure of Scandals, debarring from Communion belongs to the Civil Magistrate, and that Church-officers have no Authority but to preach, &c. And it is hard, if a Synod and Convention of the most godly and wise and grave Church-officers, Ministers and Elders, be denied something of that which a Congregation of Seven or Eight do assume ; and, if it be a Foundation and Ground of Antichristianism, spiritual Tyranny in them, which is exercised ordinarily by a few.

He is not to teach him that knows far more, and is more able to instruct.

Truth is one ; and one Gospel-way to which we are morally bound.

Nay, it will not be so effectual a Remedy as remaining and purging.

That he would try at what Distance he stands with spiritual Wickedness and Error.

Try

Try whether, if the King had employed malignant profane Men, forfeited the precious godly Men in *Scotland*; Whether would he have consented to restore him to his Government?

Try whether, instead of the few Errors then broached under Episcopacy, there be not a Thousand now; for then were we feared to be spoiled of the Truth, now we are not.

Papists admitted and tolerated: The most profane and wildest Men employed: Malign Deputies of Shires get Leave to plant Kirks, and restore these profane formal Ministers that were deposed.

Can you rejoice in this, in all this done by a Law and Authority? None like to be the Object of their Prosecution, but these that fear the Lord and hate Evil. They go for the best, who go the farthest Length with them.

Anabaptists would have no Magistracy.

1. The Effects of gathered Congregations.
2. The Qualifications of a Church-member; or if simply being born in *Scottish* or *English* Air, give a Right to Baptism and to Church-membership?
3. Whether a Magistrate for Scandal may not remove a Minister from preaching, *viz.* for Drunkenness, Laziness; or take away the Stipend at least, and give it to a better Minister?

R. Congregations should chuse their Ministers, Magistrates *de facto* may take away the Stipends, and banish Men out of their Land.

Q. What the Power of the Congregation is in Exercise of Discipline, chusing Members, admitting to Fellowship, Ordination? &c.

- 23d May. 1. To consider the Abuses and Oppressions committed by Sheriffs, how to be remedied.
2. How to restrain their unjust Gain, and how to improve their Power and Office most for God. Lord, for Light and Strength, not to partake of other Mens Sins!
3. To have the Laws in *Scotland* ratified and established, and Judges to judge by them. Lord,

Lord, if thou leadeſt me to any Endeavour of Duty in reforming Abuses in Judicatories, give Strength and Grace to diſcern Snares, and that he conſent not to Evil.

16th *May*. He deſired to be humbled under the Want of Love to the Lord Jeſus : That Love ſets him not on Work to Duty, but natural Conſcience. 2. He goes about Duties in his own Strength and natural Ability, and not humbly and in the Grace of Chriſt. 3. He hath no Delight in his Service ; as indeed, where there is no Love, there can be no Delight. 4. He thiſts not for his Glory, and the Salvation of others, and gaining them to Chriſt. 5. Much Ignorance, Vanity, Preſumption and Inconſiderateness in his Writing. Oh Lord, for Pardon and Grace in Jeſus Chriſt ! 6. Unſettledneſs and Indifferency ; no Love and Zeal for the Truth ; wavering, unſettled.

30th *May*. He deſired to be further humbled under theſe, and under a ſecret Declining and Decay of Communion with the Lord, and that his Heart is eſtranged from the Lord, and he reſts in a mere Formality of ſome outward Performances, without Zeal, or Life or Power, or clear diſtinct Knowledge.

So under the Lord's hiding his Face from his People through the Land, eſpecially from the moſt precious of his Servants in the Miniſtry, who as yet are under a Cloud, and know not his Mind, are detained and kept under with Diviſion, Darkneſs, Prejudice, Snares, ſecret Pride, Formality, Unhumbledneſs.

There is meikle [much] Wrath on the Spirits of Men ; while they that think they ſee, ſee not. Oh the groſs In-breaking of Idolatry, Blaſphemy, Superſtition, Hereſy, and all Manner of Wickedneſs ! And little Growth is there of Piety or Godlineſs through the Land.

He deſires to be humbled under the Objections which Major-General *Deans* made to me againſt Coercion. Whoſe Conſcience ſhould the Magiſtrate follow in reſtraining or puniſhing ? as preſently in the Matter of our Difference about the Aſſembly ; while each Party pre-
tends

tends to the Word of God for his Warrant, Independents and Presbyterians also ; Who shall be judge in these Cases ?

Lord, grant Light to answer, or stoop.

He said to the Major-General, That these who agreed with us in the Fundamentals of Christian Religion, and *Confession of Faith*, should be forborn : These who denied and differed in the Fundamentals, and in the *Confession of Faith*, and held Doctrines contrary, ought not to be tolerated : Particularly, simple Independents or Anabaptists holding nothing contrary to the *Confession of Faith*, except in the Matter of Infant-baptism or Government. He sees not the Consequences of yielding to this Toleration, nor yet all the Consequences of refusing.

20th June. This Day he desires solemnly to set himself to seek the Lord, and to be humbled under the continuing Anger of God, which doth as yet burn. There is no End or Measure of our Dissentions and Differences ; our Darkeness is increasing, and we are all in Danger to be scattered one from another : Therefore to seek that the Lord would return and cause his Face to shine upon us. We are stumbling and like to break our Neck ; that he would prevent, and make up our Breach, and open to us the Way he would have us to walk in, and find out an Overture to unite the Hearts of his People in and for himself.

Oh Lord, look on our present Confusions, anent the Civil Government, anent the late Assembly, anent present Duties, purging of our Societies, Ministry, Elder-ships, Admission to Ordinances and Church-fellowship, Affociations !

In particular, he desires to deal with the Lord for a Blessing on the Meeting betwixt him and his Brother *James* ; that it may not be a Means to insnare and intangle either of us by other, but for Discovery of Corruption, Darkeness, Mistakes, and for clearing our Minds, and bringing us to the Acknowledgment of the Truth in Jesus, and to be confirmed in the Faith and Love there-

of to his Praise ; that we be not shaken, nor removed, nor blinded.

21st *June* 1652. Memorandum with Mr. *Jaffray*,

To consider my last Letter, and correct an Expression in it anent Church-members their Qualification, and restrict it to Admission to the Sacraments.

2. To see how far he agrees with me in these Things I write of.

3. To shew that, since my last, my Mind is much alienated with General *Deans's* Discourse : Therefore, to enquire how can we consent or submit to Rulers of such Principles.

4. To ask anent the General Assembly, and the others.

5. What Overtures of Peace or Agreement are fallen upon, for these in the West, and others with the *English*, or among ourselves.

6. To consider their Paper and Propositions, how far we agree and can close.

7. What Way they settle the Government, Seals and Justice ? The feudary Elections in Burgh and Shire ?

8. *Walter Cockran*.

9. The Money which we rest to the Men of *Campvere*, how to be relieved ?

To see the Acts, and borrow the Book.

1. What he takes to be the Causes of the Lord's Departure ?

2. What he takes to be the present Signs of it ?

3. What is incumbent, and the special Duty of the Time (beside seeking of him) and what neglected Duty is he calling us unto ?

4. What Corruptions in Worship and Ordinances does he observe ?

5. What takes he to be the Causes of the bitter Differences and Divisions which are sprung up among the Godly in the Land, nay, in both the Lands ? ———

20th *July* 1652. He heard the *English* had raised on the 20th of *July* the General Assembly, and the Protesters within some few Days after.

He

He beseeches the Lord for Light to understand that great Providence, and believed in the Name of the Lord Jesus for an Advantage and Good out of that Matter ; were it, by taking away the Assembly and the protesting Meeting, to make up a Work of Peace and Union among his People.

His Heart was not duly affected with it ; and therefore he sought the Lord for Grace to understand this, and to have a right Effect of it on his Heart.

Young *Leathin* lost Mr. *David Dick* [son]'s Letter which was sent to me ; help me to know that.

Lord, help him to some Scripture-ground for every Interpretation of thy Providences.

August 1652. His Soul desired to be humbled under the Lord's Desertion, and under his procuring of it, by Earthly-mindedness and too much Care and Seriousness in nourishing these worldly Thoughts, and taking Delight in them, and fancying a Happiness in enjoying worldly Greatness and much of the Creature ; and considers not how much he is deceived and beguiled in that Thought. For little Matter of Delight or Comfort is in them, but Vexation : 'Tis his Blessing only that adds no Sorrow. Lord, mortify these Thoughts, and guard the Heart by thy Grace against this violent prevailing Temptation, which is so near to him, and hath at this Time Occasion to insnare and undo his Soul : Let the Heart and Mind be kept free and unpolluted unto thee thro' Jesus Christ ; and let the Love be unto thee alone, and to no Creature.

Oh that I could take up, in his Strength, Resolutions against this Temptation from hence-forward !

Lord, I desire to be humbled under my Unsensibleness of thy Anger against the Land, and against thy Church and People that are under great Darkness and Distraction and Divisions ; and not taking up thy Mind, nor the Land's Sin and Guiltiness, which hath kindled this Anger ; nor do I take up my own or thy Peoples Duty : But I am secure and at Ease. Oh Lord, pity and help me to look in into this, and grant Light and

Understanding according to thy Word, to discern what thou art about, and what thou art calling us unto !

Help him, Oh Lord, to be more exercised in and about these Things, and less about other Things ! Grant him the Spirit of his Calling, that he may be rightly affected with the Signs of thy Anger against the Land, and against us thy People, and against himself and his Family, and these in whom he has near Relation ; in whom he is smitten and spoken unto.

12th September. This Day many of the Congregations of the Land are humbling themselves before the Lord : And he desires to join with them, and that his Soul may be throughly and duly humbled under his own and the Land's Guiltiness, and under His Rods and Judgments lying on himself and on the Land.

1. Thy Hand hath been, and is yet stretched out against People and Rulers ; and who among us doth lay it to Heart ? All are asleep and secure ; nay, and every one laying the Blame on others, and none taking with their own Guilt as the Cause of the Provocation.

2. Much Fainting, Remissness, and Falling off from seeking the Lord ; Formality, Hypocrisy, spiritual Pride and Conceitedness ; every one preferring themselves to others.

3. Much Blindness and Dulness, none taking up the Voice of the Rod.

4. Much Incurribleness, slighting of the Word, undervaluing the Gospel.

7th November 1652. Under the Sense and Apprehension of the Lord's Desertion and Departure from him, he desired to be humbled, and to seek his Face again, and [that he] would return.

Causes of this Desertion,

1. Unmortified Covetousness, Earthliness, and inordinate Desires after Riches and Estate in the World.

2. Other secret Lusts nourished ; such as Self-conceit, Pride, Carnality, and following earthly Wisdom, Man-pleasing, grieving his Spirit thro' incautious Walking.

3. For Family-sins unmoaned for, the Sins of the Land

Land unmourned for, the Sins of Children, and the Wrath of God on himself and others, not humbled for it.

4. Not affected with the Judgments on the Land, nor of God's Dishonour; seeking in these Times of Trial rather to save himself than to be innocent, and preserve himself from Pollution, Guiltiness and Snares.

Oh that he could this Day cry loud unto the Lord with strong Cries and Tears, and that he may be heard in that which he fears!

20th *March* 1653. I observed the Lord's crossing stopping Providence, laying Impediments in his Way, hindering his South-going about young—especially while they that grow up in their Stead in the very Instant are discovering—to have the Wrath removed, and to be put on Work to search the Cause, and to mourn for the Sin more than for the Punishment or the Smart: That the removing these seems to be from the Evil to come; I say, to come upon us of this Family, and upon this [Land and People.]

—There seems no less than in the removing of his dear Wife, who was his chief earthly Comfort, and did fore-run much Calamity and Judgment and Wo, which did befall on his Father, Children and the Family. Lord help to consider the taking away of such.

I observed the taking away of Mr. *William Strachan* that good Man, and a vehement Promoter of the Assembly, and Opposer of Independency.

Oh Lord, order this to Good: Not that Evil or Error should break in the more, or Formality prevail; but that it be an Advantage, and no Hinderance to the Truth and Godliness!

—And observed some strengthening confirming Providences and Comfort, after my Refusal of Employment from the *English*.

The Earl of *Murray* died 4th *March* 1653, when he had sold and bargained for a great Part of his Estate.

—Time his Son did fall sick, and could not come to his Burial, which was on the 22d *March*.

I observed the Death of the Prince of *Orange*, and
it

it seemed to be as the cutting off the King's Right-hand; and the Ruin of his Affairs in *Scotland* and *England* did immediately follow thereupon.

It seemed to hold forth something in reference to the King's Family, that a Princess brought forth a posthumous Son, and gave some Ground of Expectation in Process of Time.

That Prince was removed in the Midst of his Days, full of great Hopes,——and they frustrate.

I have called to mind the sad desolate Condition of *Germany*, and the Churches there, both of old and at present, which seems to represent much of our Condition in these Lands: It will be no Marvel that he scatter, humble and abase us, as he hath done those who professed the Truth in that Land; their Covenant was laid aside also.

21st *March*. The Lady *Duffus* died, being married on the 13th of *January*; so she lived two Months and little more in Wedlock. This was a new Impediment in my Journey; at the Earl's Burial we got Advertisment to go to hers.

2d *March* 1653. A publick Day of Humiliation, wherein all the Congregations of the Land desired to mourn and lament after him, who hides his Face from us, and lets out his Wrath; as appears not only in our Sufferings, but in our Darkness and Differences, and Unconvincedness of the Causes of his Anger.

That the Land hath rested in a bare Profession of Religion, not walking answerably to it, but dishonouring our Profession by the overflowing of Profanity, Ungodliness, Pride, Violence, Formality, Unhumbledness, Contempt and Lothing of the Gospel, Hypocrisy, Faction, Partiality, Oppression, Unjustice, Deceit.

To seek his Peace to the Land, and to ourselves; and that he would turn away his Anger, and dispel our Cloud and Darkness; and, albeit he humble and smite, yet that he would not do it in Wrath, nor take away his Love and Kindness from us.

That he would sanctify our Troubles, until we see an Issue,

Issue, and make known his Mind; that we may not perversly go away from him when he smites us, but be convinced and brought home.

That he would behold our Confusions, and order them to Good; teach us how to walk under them, and not start aside [even] albeit it might get us Deliverance; that we may not study to preserve ourselves, or please Men, but the Lord.

That he would establish the Beauty and Order of his House, without Formality, or spiritual Tyranny, or Confusion, or Jangling; that Error may be restrained, born down, and driven out of the Land.

That he would raise up faithful Magistrates; we may [be] kept from setting up Rulers by ourselves, without him; and that, in his setting up, he do it not in Wrath, but there may be Mercy to his People in these Revolutions and Changes.

This Day his Soul desired, as to be humbled under the Land's Sin, Guiltiness and Danger, and to seek the Lord in their Behalf; so to be humbled under his own Unclearness, Unstableness, and Unthankfulness, and Carnality, and Earthliness; and to beseech the Lord to sanctify his Rods, for purging and taking away Sin, and for preventing him also. Oh Lord, rid out of Snares, especially Presumption, Covetousness, Undertaking, Stumbling at the Lord's Dealing, Unsoundness, earthly Cares, Affections, *Delights*; and would turn away the Wrath that appears in these Rods which the Lord is shaking, both in taking away and removing his Sisters from Evil to come on the Land and us. —

17th April 1653. — *Be strong in the Lord, and in the Power of his Grace or Might: Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil.*

For we wrestle not against Flesh and Blood; but against Principalities and Powers, and the Rulers of the Darkeness of this World, and against spiritual Wickednesses in high Places. Wherefore take unto you the whole Armour of God, that ye may be able to stand in the
the

the evil Day, and having done all to stand, &c.—
 Resolve in the Lord's Strength from this Day forward
 to seek him for himself.—That he never lost by it;
 Believing was never out of his Way: By this thou
 wouldst seem to be alluring him. Oh Lord, then how
 inexcusable is he! But if thou hadst made every Act
 of Believing to produce an Affliction and a Cross, yet
 Believing had been his Duty, and the *least*: But meikle
 more when thou seemest to hire him, and to pay him
 for it. Lord, help me to examine if this be sound!
 Thy Word says, They shall not be confounded; and
 for thy own *Cause* thou wilt not *have any* do an Act of
 Service to thee for nought, nor wilt thou be in their
 Common. Oh help me to try more, and confirm me
 in Believing, albeit I should not see a present making
 good of Promises, or a Reward.

A. Lord, teach me to try how long my Obedience
 or Tenderneſs will laſt, even when Croſs and Strait and
 Hazard is over, that he may ſeem to be out of *their*
Reach.

D. People may attain to a great deal of outward
 Performance of Duties, and flourishing Profeſſion; and
 yet the Heart not be right in God's Sight.

Oh Lord, this Doctrine discovers the Appearance of
 the Devil in his Heart! Meikle Unſoundneſs indeed is
 there under his fair large Profeſſion. This is a Day for
 Humiliation and Supplication, and for believing in
 Chriſt Jeſus, both for Repentance, Remiſſion and San-
 ctification. Thou loveſt Truth in the innermoſt Parts:
 Let him be filled with that which thou loveſt! There
 is a Promise for this End, He will build on it another
 Heart, another Heart.

Tho' a Heart go on in a Courſe without Contradiſtion,
 it does not argue Uprightneſs.

Lord, does not this ſpeak to my Heart, in reference
 to Profeſſion, Love to the Lord, and his Cauſe and
 his People, in theſe 'Times?

Here will be his Snare, and Sin, and Judgment, if
 thou preventeſt not, and purgeſt not, and redeemeſt not,
 and

and saveſt not. Save; for he is thy Servant: He deſires to be humbled, and to believe in thy Name, for inward thorow Sanctification, Sanctification in his Particular.

Trials.

1. A Heart touched for the Straits, and not for the Cauſe of the Straits: Sin is not the Burden, but Affliction.

2. Every Fit of Repentance or Feeling, is not a changed renewed Heart.

3. When the Principle of our Earnestneſs is not right: When it ariſes from Self-love and Revenge, or Fear of Calamity to come; and not out of Delight in God, and Anger at ourſelves for grieving him.

D. It is Mercy that our Duty is laid on by way of a Covenant: He might have laid it on ſimply, and out of his abſolute Sovereignty.

D. A ſincere Heart will find not only a Neceſſity to confeſs and mourn; but to bind and lay Obligations on itſelf.

A ſincere Heart will be convinced much of their own Unſtedfaſtneſs: They cannot truſt themſelves without an Engagement, nor when they have engaged and ſworn.

Men that lay by our ſolemn Covenants, will find themſelves in a wrong Cloſe one Day; no Article muſt be laid by. Oh for Grace to diſcern, and walk tenderly in this Matter, and not to credit his own Jealouſies, Suſpicions, Doubts! My Heart has been faſt and looſe with God: Oh Lord, let it be ſo no more!

Obſerv. God [doth] not ſo much look what we are in the preſent Senſe, or Fit of Repentance or Mourning, as what we are in the ſubſtantial Duties of covenanted abſolute Obedience; the one will ſooner miſſippen us than the other.

If ſubſtantial Duties are neglected or ſlighted, it is a ſhrewd Suſpicion, be the Repentance what it will, that it is not right. Lord, diſcover thyſelf in theſe Duties of the Time, and every ſubſtantial Duty, and help me on in Chriſt Jeſus!

Eye the Reward in Duties, but not as a Covenant of Works: Hang not the Weight of our Well-being on the Duty, but on Christ by Faith.

D. The Lord doth not so much take Notice of a People not coming under the Covenant, or total Barrenness, as he doth of their Unsteadfastness in it and Want of Uprightness, and Sin and Duty.

D. Men, when Trials are over, are ready to lay by their Weapons, and to become more *loose* than when they were in the Strait. Lord help me to try, mourn and return!

The Lord lets Trials ly on, and rids us not ever when we cry; because he sees that his People are not so *fixed* [steadfast] to him, as they would bide [abide] by him if they wanted these Trials.

Let us have much to do with God, beside particular Difficulties. Let the Love of, and Delight in himself, set us on to seek him, when we want Straits or Difficulties.

Self-denial, join'd with Faith, helps much to Perseverance: When we want Difficulties to exercise, then be exercised in seeking the Light of his Countenance and his Favour, and to be satisfied and delighted in him, tho' we wanted Trouble.

Oh, Lord, for Grace to sanctify thy Name in the Faith and Application of thy Word! This Day some complain of a dead, some of [a faint] Heart, some of a flinty Heart: But, Oh Lord, beside the great Measure of all these, Oh what a Deceitfulness, Unsoundness, Wavering, Doubtfulness, Unsteadfastness, Disobedience, Formality, Deceitfulness! Hearts are unchangeable and incurable, if thou employest not thy Power and thy Grace.

Obs. The Death of good Mr. *Ephraim Melvil*, a Loss much to be lamented and not slighted: The taking away a Man so precious at such a Time and in such a Way, Lord help me to understand!

The taking away of Mr. *James Fleming*, and Mr. *Rollock* in *Perth*.

Obs.

Obs. The Kything [Appearing] of the Grace of God in Children and young Ones so eminently; the Persecution in *Ireland* of godly Men and Ministers by Anabaptists.

If this be not a Ground for me to forbear, and keep Distance; What is?

This Evening he prayed for the setting up of the Lord's Work in the dead North-Country; and that a good Minister at *Oldearn*, and a Family at *Leathin*, might be a Means for this End; and that he might not close with these that were the Instruments of his Peoples Persecution.

On 20th *April* 1653, General *Cromwel* dissolved that Parliament. Lord, ere he gather, let him first be prepared and furnished, that he may not inconsiderately or rashly interpret, apply, or pass Judgment on any of the Lord's Works, or on other Men!

Meikle [much] of the Righteousness of God in it. How much Confusion appears in the Lord's depriving us of all Rulers or Governors, is evident. Oh! pray that the Lord would make us understand and take up these great Works of his, that we may adore them.

Guard against the Temptations that may arise from this, either Allurement, or Threatning, or Force: Fair Temptations are most dangerous.

1st *May*.

1. He did set the 1st *May* apart a Day of solemn Humiliation in the Cause foresaid, that he may understand and not stumble at his Dealing: *By the Word of thy Lips that I may be kept from the Paths of the Destroyers, and upholden in thy Paths.* Psal. xvii. 4, 5. *Concerning the Works of Men, &c.*

2. To be humbled under the Darknes of his Mind in the Matter of the Protestation and publick Resolutions, that Difference of Judgment may be removed.

3. That the Exhortations from *Waristoun*, and his Letters, and the Prayers of His People, may be heard in this: That in thy Name may be his Glory; and that he may not either think Shame, shrink, or run

from thee by carnal Policy, Reasoning; study to preserve and save himself, or avoid Reproach of Men: That with all Boldness he may bear thee Witness, even in that very Cause which they maintain, so far as thou allowest: That secret Ignorance, Prejudices, Slackness, Reasonings, may be removed; and he may be clearly taught by the Word and thy Spirit. He spreads their Letters, Papers, and Prayers and Quotations before thee: Let him not resist, but discern thy Spirit, and wholly yield up himself to it.

Lord, save him from swaying to any Way or Party on that Ground of Favour or Good-liking to himself! He desires to chuse that Way which thou approveest, albeit it lead me to cross and contradict these that would shew me most Favour: Let me not fail by that Compass; it will beguile my Soul, if thou preventest not,

1st May. His ordinary, *Isa. viii. 11. The Lord spake unto me with a strong Hand, and instructed me, that I should not walk in the Way of this People.* It was the Way that most of them went, common, usual,

Lord, a strong Hand is needful to keep from such Ways; not a Word only, but thy Hand! Such is the Duty, such is the Sin and Snare, that he is seeking to be instructed in this Day, either anent complying with *English* Sectaries or *Scottish* Malignants, the Body of the Land. Oh Lord, what shall he say to this? It is one of the Particulars of the Day.

Say not, *A Confederacy, to all to whom this People say, A Confederacy.* They were ready to contract and join with any Body that seemed able to help them, and not to the Lord.

“ There was more Cause of Fear (says *Musculus*)
 “ *ab ecclesia malignantium* *Jehudæ, quam ab Assyriis,*
 “ *Syris vel Israelitis, professis piorum hostibus;* from the
 “ the Church of the Malignants of *Judah*, than from
 “ the *Assyrians, Syrians* or *Israelites*, the avowed Enemies of the Godly.”

They cannot sanctify the Lord in their Hearts, that in Time of Danger run to the Arm of Flesh, fear the
 Power

Power of Men, love this World or the Things in it, or that go to his Enemies for Protection. Blindness makes Stumbling, not only when a People directly contradict and reject the Lord; but when with false Reasoning they will not hear his Words, but have their Consciences tied to false Teachers.

After he went to the Sanctuary, it was his Complaint that the Lord hid his Face from him: He asked at himself, What if the Lord should not hear him this Day? The Consequent would be Desertion, and to be given up to Delusion, Mistake, Snares, carnal Ways, resisting the Holy Ghost, and Perdition in the End; to be hardened in Sin, and so to add one Sin to another. Oh forbid, forbid, good Lord! Hast thou so oft prevented, and wilt thou not prevent, and deliver this once? What Pleasure hast thou in his Death? Wandering and Mis-carrying is his Death.

Albeit the Lord this Day would condescend to clear him anent the one and the other, and tell him what he should chuse, and what he should refuse; yet that would not suffice, nor do his Turn. Oh Lord, remember in the Morning what thou didst to thy Prophet. Thou didst not only speak, but with a strong Hand thou taughtst and instructedst: But his Heart tells him, he would refuse, and oppose, and resist, and reason against this strong Hand. Lord, he cannot answer that Objection, if thy Grace be not sufficient and effectual enough. Oh, there is more in this than can be spoken or believed! Oh, the Refractoriness of a carnal unbelieving Heart; Who can express it? It were Mercy indeed to be delivered from such a Plague.

It is the very Purpose of this Day, to be humbled under the Sense and Fear of such a Plague, and to deprecate it. He is now as it were between two Millstones: Let not the one or the other fall upon him. If he be deceived, let the Lord deceive him, if he may [so] speak with Reverence.

Thou requirest meikle [much] at his Hands; and this is the Day in which he desires to clear what he rests,

rests, and to renew Surety, and transact with thee, and to give thee a new Bond. It is owing to thee, put whose Name thou willest in the Band. He desires not to be loose, but to be tied and bound and engaged to the particular Duty on the Terms of thy Covenant of Grace.

He will in thy Light, and thy Strength, and thy Name, desire to give up himself to thee this Day, and to follow thee in the very Way that thou shalt point out to be thine, thine, thine; and to renounce the Way of Man, be what it will. *As for the Works of Men, by the Words of thy Mouth, thou wilt preserve me from the Paths of the Destroyer.*

He is (thou knowest) an empty, unstable, unsound Creature; impotent, blind, carnal. It were thy shortest Work to destroy him, as a withered, rotten, useles Stick, that no Use could be made of.

Lord, cast not away; it is Mercy and Wonder indeed, and no Reason can be given for it, not to cast away such a one as he is: Let it be to thy Glory.

Discover Idols and Corruptions that have been hid and secret: And, when thou loosest Corruptions, let them not be his Death; but purge them out, and rid of them for thy Name's Sake: For discovering and convincing will not do the Turn! Oh make the Heart perfect in thy Statutes unto the End.

Mr. *Hutchison*, on *Hosea* vii.

Men that begin to decline, will not get the Mediocrity of Declining kept that they think.

Good Motions cannot be kept in with all our Care and Watchfulness, and are soon extinguished: But evil are still burning, and cannot be extinguished.

An ill-ordered Church will soon make a tottering Estate and Civil Government. They devoured their Judges, and their Kings are fallen.

Sedition, Tumult, Mutations, Couping [Overturning] of Rulers, arise from burning Lusts.

It is great Stupidity, under such Confusions, not to seek to the Lord.

Lord,

Lord, help me to make Application, that I never begin to decline ; for, alas ! I will not get a Mediocrity kept, but depart farther and farther from thee, until I perish : Therefore prevent, and guard against the first Motion.

Alas, Lord ! I cannot discern nor foresee Evil : I am not stedfast for thee, and valiant.

The Disorders in Church have made *England* reel and *Scotland* also. O settle the Ark of thy Strength among us, and then we shall be a settled Estate !

Pity, Lord ! while these Lands have devoured their Judges, and coup'd [overturned] them : So that we are in such Confusion, that we know not what to do.

Lord, were our first Mutations from Lusts ? And are these from our Lusts ? Resolve him, and let him not be stupid in these Times ; but that he may in the Midst of these seek to God aright, and with all his Heart.

Afternoon. He desired to look on the Doctrine of the Compassion, as the Fountain whence all our Good does spring.

His Compassion led him not only to forgive the Sins of the Godly, but of the Nation also, so far as not to destroy, but turn away his Anger.

Tho' he had condemned, and said, I will cast thee off, it hinders not from pleading his Compassion. Lord, I am undone then : And the Weapons that serve to condemn us at Justice' Bar, plead for us at this : Sin, innumerable Evils compass me ; my Sin is very great. Oh strange Arguments !

Lord, thou hast laid out thy Compassions this Day, that he might lay himself and his Sores and Wants and Miseries at thy Door : Compassion can cure all, when there is no Worthiness.

That the Lord would, out of his Compassion, forgive and heal and lead him : He is full of Sores and Filthiness, and Botches and Boils ; his Wisdom and Policy, and complying with all Men, is a running Sore. Oh Lord, for thy Compassion dry it up.

He

He is a reeling, unstable, staggering, unsettled, lukewarm Creature. Now, for thy Compassion, forgive and heal, warm, stablish and enlighten, and draw and he shall follow.

He is double-hearted, unsound, naught, faithless : Lord, purge, and fill with believing.

He is perverse and blind, and ready to miscarry and go wrong thro' the corrupt Affections in him, Self-love, Darknes in his Judgment, Fear to confess thee, or hazard himself, or his Estate and Peace.

This Day he confesses the Filthiness of these Sins : Oh Lord, out of thy Compassion wash and make him clean ; create a new Heart, enlighten, confirm, convince and draw !

He will believe on this Attribute of thine, this excellent Attribute ; and, were he cast away, he would look to it.

Remember, Lord, the Work of his Spirit this Day ; the Work that he has tabled before thee this Day : Oh hear, and let the Words of thy Lips preserve him from every evil Way.

The Design of the Heart is not to presume or put himself in high Duties ; but to pray that his Heart give thee not the Slip, when thou callest him to confess thee in a solemn difficult Duty, whether upon the one Hand or the other : Lord, put to thy Seal that thou hast heard him, and heard them that seek unto thee for him ; and that his Soul may thrive : That this Day there may be some Assurance, that nothing shall prevail so far with him, no Temptation, as to make him refuse to part with his Life, Estate, Family, Friends, Reason, Credit, for thee. Lord, is his Heart right in seeking ? Oh, if it were, thy Heart would be toward him to grant it ! it is just that he seeks : It becomes not a Beggar to boast and extort his Answer. Lord, Mercy, Compassion, thy Faithfulness. O thy Love and thy Glory, and the New Covenant is the Ground of his Supplication and his Confidence : May he say, Thou wilt hear ! Oh good News ! His Soul shall bless thy Name

Name for ever and ever. He dare not question but thou wilt forgive and hear.

Ere he come to Glory and his Journey's End, he will spend much of thy free Grace ; what in pardoning, what in preventing, what in convincing, what in enlightning, what in strengthening and confirming and upholding ; what in watering and making him to grow ; what in Growth of Sanctification, Knowledge, Faith, Experience, Patience, Mortification, Uprightness, Steadfastness, Watchfulness, Humiliation, Fruitfulness, Resolution, Self-denial, discerning of Snares and avoiding them ; what for the Publick, what for the Private, what for the Family ; what against Snares on the right Hand and on the left : Oh Lord, he can conceive thy Grace to be above and beyond his Needs and Wants. Lord, forgive ; Lord, let him see the Sufficiency of it.

But, alas ! he is already off of his Feet : Familiarity with Men, and Affairs and Engagedness in Employments, are like to ruine him. Lord prevent, and take him from the Temptations, or the Temptations from him ; and let not Nature and Wisdom miscarry him : Prevent what he fears.

3d *May*. He desired to come under a daily Observation and recording of the Lord's Providences and of his own Ways. Oh Lord, teach him how to go about this Matter aright !

2d *May*. He went to *Dalkeith* to see Colonel *Lilburn* : His Heart trembled, remembered *Daniel* his refusing to eat of the King's Meat, lest this and the like Familiarity should be a Snare to him : He prayed to be kept free, and to have his Heart established with Grace.

Mr. *Mosley* came in at Night and sup'd with him : As that Man's Heart is to thee, Lord, so do him good in the inward Man, in discovering Snares that he is in, and in delivering and ridding him, for thy Name's Sake.

This Day, 3d *May*, he went down to *Leith* anent my Fees, and did meet with neither of them ; by

which the Lord seems either to disappoint, or to make me more indifferent in the seeking or getting them.

4th May. The ordinary Morning, *Iſa.* x. 5, &c. where he observes Man's Corruption, and the Lord's Challenge to be about this, assuming and ascribing Success, Wealth, &c. to themselves, and not unto the Lord: It is no new Thing for the Lord to leave or give up his People unto the Hands of tyrannous and vile Men; while their End is to spoil and devour, his End is to humble his People, and to take away Dross, and to prepare them for Deliverance. The Time of Deliverance is, when the Lord hath done his Work upon Mount Sion, and no sooner: Oh Lord, when will thy Visitation produce this on the Spirits of thy People in these Lands!

It is true, because of Success Men do prefer their Cause to ours, as if their Way were more pleasing to thee: Lord, vindicate thy Holiness.

Let not his Heart rejoice in the Day of thy Peoples suffering, albeit himself were free of suffering.

Lord, sanctify to my Soul all the Ways of thy Providence in external Things, whether Private or Publick, Crosses or Comforts, Losses or Gain: That his rejoicing may be in thee, and not in Creatures, or in any Abundance. Let no outward Things be a Snare to him.

5th May. This Day Mr. *Mosley* came and took me out: We read, and made Observations on the Testimony which the Protesters gave him, and prayed; debated on Toleration and their nourishing of Error.

He told me, *Lilburn* said, he would see, if the Assembly sat again, by what Authority they sat.

15th May. After I came from *Duddistoun*; his Soul was cast down under this, that he did not give unto the Lord the Glory due to his Name, in his professing and confessing of him, in his worshipping and drawing near to him in holy Services, in his Employments and Cares, which took up his Heart and Spirit and Thoughts, to the grieving of the Lord's Spirit, and the interrupting his Communion with him, and exposing him unto, and in-

involving him in, many Snares: He desired to be cast down under the Facileness and Plausibleness of his Nature, by which he labours to please Men more than God; whence, it comes that the Wicked speak good of him: *Wo be to you when all Men speak good of you.* For strict sincere walking cannot consist with the Good-liking of carnal godless Men; for he would desire to hate and be hated, if it were for and in the Lord, rather than to purchase their Liking with the Lord's Dislike and Displeasure.

He desired to be cast down under his Unsensibleness and Unburdenedness with the Estate of the Lord's People and his Sanctuary, which he lays not to Heart; his own Darkness, Unconvincedness, Self-approving, Contentedness with an easy Condition to himself, not caring how it goes with the Lord and his Glory. This Day he is to beg from the Lord, to be helped thro' his Grace in Christ Jesus against this Temptation; and that a Spirit of Discerning and Light, and a Spirit of Tendernefs, Zeal, and his Fear, and of a sound Mind, may be poured out upon him, for right considering and laying to Heart the Condition of the Lord's People, and his Dealing and his Glory: It is not enough to see and confess and apprehend, but to have the Heart duly and deeply affected with it, and to be strengthened by his mighty Power with Grace in the inward Man to do what he calls to.

Lord, keep him from leaning to his own Understanding; but fill with the saving Knowledge and Understanding of thy Law: Stir up, and grant this Spirit of Strength, not only to confess, be convinced, determine and offer, but by thy effectual Grace to be born through, that he fail not nor faint not, or come not short in a real sincere Endeavour and Aim at every Duty; not at one only, but to have Respect to every Command of thine.

He desires to mark and note the Matters which should burden and affect his Spirit.

1. The Land's Sin and Provocations, which brought

on the Wrath both upon Prince and People ; meikle [much] unacknowledged, unrepented-of Guiltiness in the King and his Family ; and not that only, but much Corruption, Defection, Uncleanness amongst us also, even among us, Lord.

2. The Judgments which have befallen, whereof many are spiritual ; such as Darknes, Disappointment, the Lord's turning away from us, the Confusion on the Land, on the Spirits of his People in the Matters of Religion and Government both Civil and Ecclesiastical. We are compassed with manifold Snares on every Hand ; and there is an Outbreaking of Wickedness by the Allowance of these Governors, as hateful and abominable, and dishonourable to God, as any or all the Evils which he did deliver us from ; albeit, as to Injury against the Persons of his People, there be more Freedom.

3. Impurity in our Societies, Fellowship, and Administration of spiritual Ordinances and Discipline ; where we have almost nothing but Formality and a Vizard.

4. The general Corruption of all Estates, and a Tendency to Defection, Looseness and the favouring of Iniquity.

5. Our Differences, Bitterness, Implacableness to one another, Unconvincedness, and not taking with Guiltiness, no mourning for Sin in the Land, Unstableness in the Truth, following our own Spirits ; and no Understanding to discern and try the Truth and the Spirits, but following and mingling in every Purpose much of our own Spirit.

6. It would be enquired into, Why our Ministry and Watchmen and their Assemblies are thus ? Why his People should be thus scattered and driven and broken in Judgment ?

7. He desires to be humbled under the Land's and his own base, sinful, corrupt creeping under and committing Whoredom with the present Power that for the Time rules, without respect to the Lord ; as if our Sentence were not from him.

This was the Sin of us and our Fathers, in following wil-

willingly after the sinful Command of Rulers ; immoderate seeking their Face, and Lothness to contradict, oppose or testify against them. Oh that there were a Spirit of Courage and Wisdom poured out on us, that we might be valiant for the Lord and for the Truth !

Let thy Word abide in me, Oh Lord ! This is my humble only Suit. And rid my Soul out of Snares ; this is the Trouble and Wo which he fears.

He desires to mourn for this, that Men have not done for reforming and purging the House of the Lord what they ought to have done, but letten his pleasant Garden turn into a Wilderness and Confusion, and a Place of Dragons and wild Beasts : Wilt thou not arise for this, and put on thy Zeal ? Wilt thou not raise up the Instruments ?

Lord, he is like to stumble at the Differences of thy People, and to count the Zeal of all Men for God to be wrong ; and therefore to fall in a Temper of Indifferency and Coldness : And desiring to avoid Contention, Oh Lord, he will let the Truth go, and dispense with Duties, and condemn Duties : And this is a grievous Snare and a fearful Danger, not seen, not seen ; and this Day he desires to be prevented.

Many, many Fears is he under, and many Snares, and meikle [much] Guiltiness. This Day he desires to look unto thee in Christ Jesus, and to believe in his Name for Mercy, Pardon, Sanctification, Wisdom, Prevention ; let him not be confounded : And thro' the Covenant, that is in all Things well ordered and sure, even in all Things, to look for Help in all these Cases, and other Cases beside, which are known to thee. Let him not be disappointed, nor put to Shame ; for he trusts in thee.

Lord, his Soul will not pass by nor dispense with any one Particular this Day ; but desires thro' the Blood of the Covenant that is everlasting [to] be answered thro' his Name, and born through.

Let not false Reasoning and Appearance deceive and draw

draw away the Heart: For thy Law do I love; in thy Laws I delight, according to the inward Man.

Mr. G. H. (L.)

“ Apostasy from God is a Plague and Judgment enough
 “ in itself, tho’ there were no Punishment following it.
 “ It raises an ill Report of God, as if he were not good
 “ to his own, or worth the keeping, but to be fled from
 “ as from an Enemy. *What Evil have your Fathers
 “ found in me?*” Oh Lord, I flee from thee in many
 Things, and know it not; or am blinded, and will not
 know. Lord correct; he had never a Fault to thee:
 And therefore is the more inexcusable, if he flee from
 thee; from his Life and from his Light, and from his
 Guide and from his Father.

Any Cause, tho’ never so deeply contrived, tho’ never
 so wise, which leads from the Lord, is but Silliness and
 Folly. Lord, print this on my Heart, and convince the
 Land of Sin, and my Soul of Sin and Silliness and
 Folly! Silly Dove! Simplicity cannot bear us out in
 that which is evil; if it be not seasoned with holy Wis-
 dom, it cannot but ensnare and mislead us. Lord,
 guard and pity my poor Soul then.

Success should be rightly and wisely construed: When
 we construct Providence or Judgment wrong, to confirm
 us in an evil Way, it is to speak Lies against the Lord,
 and to father Wickedness upon him; for he takes no
 Pleasure in any Thing that is evil. Much of this Kind
 of Lying and Misconstruing seems to be among us. *I
 have redeemed them, and they have lied against me.*

Carnal Confidence, or leaning to Creatures, and mis-
 knowing the Lord, is a great Degree of Apostasy:
 They will never mourn for the Sins of the Church, or
 of their own Soul, that see not the Hainousness of them
 beyond the Sins of any other. Oh that I could take
 up Sin rightly, and every Thing that aggravates it, and
 be duly burdened with it!

It is right with God, when Men walk out of the
 Way, to make their own Way a Snare to them.

(A.) We, poor Creatures, are commanded by our
 Af-

Affections and Passions; they are not at our Command: But the holy One doth exercise all his Attributes at his own Will; they are at his Command: They are not Passions nor Perturbations in his Mind, tho' they transport us. Were my Affections and Faculties at thy Command, I would not seek them at mine: But, when I would hate, I cannot; when I would love, I cannot; when I would grieve, I cannot; when I would desire, I cannot when I would.

It is the better for us, that all's as he wills: And we need not marvel why he hides, and does not manifest Love sometimes; for he knows the Prejudice which it might do to us.

The Lord will never let forth more Anger than may consist with the good Pleasure of his Will, and his Fidelity, and Covenant, and Love to his People; or that may hinder his Sympathy with their Sufferings.

Goodness and Compassion appears, [as] in forbearing to strike, so in moderating when he strikes, and laying less on us than we deserve: He suffers their Manners.

They are cruel to themselves, that put the Lord to strike: He smites not willingly. Not observing his oft preventing Mercy in holding off Wrath, is great Unthankfulness to God, and a Provocation to strike.

Use. To these that have not been smitten in the common Calamity; see that Immunity from the Stroke be not the saddest Stroke: Turning away Anger, and the Manifestation of it, may prove the pouring out of greatest Anger.

Let us not so much grumble at that which is upon us, as wonder that there is not more inflicted on us. We oft sin in not shewing forth our Thankfulness in acknowledging the Mercy in our Afflictions, whilst we complain.

When Afflictions are a-dealing, let us not refuse to take our Share with the Lord's People; tho' oft they get the first, yet never the sorest: Join with whom we will, they shall taste more of the Dregs than his Church shall do.

22d May. His Soul desired to seek the Lord, and to be cast down under the Loosness of his Spirit, and Unfavouriness in this Week that's past, especially his Unwatchfulness, Carnal-mindedness, Formality in drawing near to thee. Others are this Day renewing the Seals of their Assurance, Peace and Communion with the Lord in his Ordinance, and getting Strength and Grace renewed, while he is sitting still: Let them come good Speed, and let my Drought and Barrenness be helped in the Lord Jesus!

Let my Soul live, and be prepared to receive more of that Life that is hid with Christ in God; and be purged more of all Superfluity and Naughtiness, that it may live by Faith!

This Forenoon he read the 32d Psalm, 8, 9. *I will instruct thee, and teach thee in the Way that thou shalt go: I will guide thee with mine Eye. Be not ye like the Horse, or like the Mule, that have no Understanding, &c.*

Lord, this does describe the very Condition of my Heart; I am like a Brute Creature that has no Understanding: May he not pray that thy Admonition, *Be not*, may be a Command? *Be not thou*, Thou shalt not be as the Horse. May he not pray and believe in thy Name for making good the Promise to me, even to me also, *that thou wilt instruct and teach me the Way that I should go, and guide me by thine Eye?* He desires to have the Faith of this Promise in his Heart, and to exercise the Faith of it, and [that] I may not let it go. He waits on thee; thou art his Rock, his Strength, his House of Defence: Thou wilt know my Soul in Adversity; and for thy Name's Sake lead me and guide me.

Oh Lord, print on my Heart *Psal. xxxi. 6.* to hate these that regard lying Vanities: My Nature is not bent to hate Evil with that Indignation that he should.

What Profit is there in my Blood, when I go down into the Pit? In thy Favour is Life. Let me dwell in thy Temple; there every one speaks of thy Glory.

Thou

Thou wilt keep me alive, that I go not down into the Pit. Let me not be ashamed; for I have called upon thee.

Oh Lord, meikle Sweetness in these *Psalms*: Teach me to draw it forth, that I may be prevented.

Hosea vii.

This Day he heard that many Things might fall in, that we are apt to rest upon in the Matter of Repentance; as Conviction, legal Work of Terror, some external Duties: That there may [be] meikle Din and Praying with little Substance. *They cried, but not [to] the Lord with their Heart.*

When our Cry arose only from Self, and Fear of our external Calamity, we were no better than Brute Beasts; how'd like Dogs.

There is no right Turning to God, but when he is taken up to be the most high God.

Nothing will so surely or suddenly bring on Judgment, as defending ourselves in Sin, and not taking with our Sin, and the Punishment of it.

Our Repentance must not be like a deceitful Bow.

Prayer and an orderly Conversation must be joined together, or else it is Rebelling against him.

Psalms lxxviii. 39.

We oft partake of the Fruit of his Compassion, and know it not; therefore we would not taste and see his Compassion in any Thing.

The choicest of Men are frail and nothing, Flesh; and as the Wind it passeth away and returns not again.

Cease from Man, whose Breath is in his Nostrils; for wherein is he to be accounted of?

Uncontentedness with our Estate, and lifting up ourselves against God, shews we know not our Original.

Tho' Man be frail and nothing, yet, alas! I esteem over meikle of Man, even more than of God; for I fear and am over loth to offend him.

We should not complain on our Condition here as hard: When we are under Cross, we think we were well

well if this were over; and yet we may change our Cross, but not our Condition.

Let us not build much on outward Comforts; they will not last nor continue. Changes will trouble us the less, that we resolve with them before-hand, and think not on building Tabernacles to ourselves here

Men are Atheists in the Point of their own frail mortal Condition here, and Atheists in the Point of Eternity.

Evidences that we know not ourselves how frail we are. 1. If we be not evermore in Mercy's Common. To one that knows his own Nothingness, the Lord's Mercy is never tasteless; he finds it in approaching to God, and then cries out he abhors himself: In Deliverances and Benefits, he is less than the least of his Mercies.

2. When we expect or dream of Contentment below in the Creatures. He that knows himself, cannot be beguiled of the World, or disappointed: He is prepared for the worst it can do, and is not allured nor taken with the best of Creatures.

3. Boldness to Sin, an Evidence we know not ourselves. 1. Meddling with God's Truth and Worship may seem a cleanly Sin, &c. 2. To fall in Sin, which the Word preached does often challenge.

4. Pride and Insolence under Prosperity. They at Times think themselves God, or not in the common Condition of Men, but singular. *Make them know themselves to be but Men.*

5. They think never to meet with Eternity, and never to part with the present World. Lord, discover this, and purge away my Dross.

23d May 1653. I have resolved and determined, in the Lord's Strength, to eschew and avoid Employments under *Cromwell*: I say, 'Tis in the Lord's Strength.

24th May. I spoke with Mr. *Leighton*: He did shew me, that the composing of our Differences was not a harder Task than the finding out the Lord's Mind by them, both the procuring and final Cause.

He

He thought Holiness, the Love of God and our Brethren, was the chief Duty God was calling us unto, and Sobriety and Forbearance to one another.

He knew not if it were not from his natural Temper, or something of the *English* Air; but he thought it was the safest to incline *in mitiorem partem*.

Much Persecution was there upon our imposing upon one another, as if we were infallible, allowing none that differed from ourselves in the least Measure.

He thought the Lord would break that which we would so fain hold up, our Judicatories: He had observed so much of our own Spirit in them these many Years past, that he had lothed them for the most Part, and wearied of them. I said indeed, I thought that our Judicatories these three or four Years were much deserted, and without that Presence of God in them which sometimes was observed.

Our Differences were [the Cause.] That the Lord might not be traced in his Way, and that none may come after him; therefore he darkens our Mind.

Now, Oh Lord, guard my Heart against that which I incline unto, even Indulgency and counting light of Errors and Heresies! And, Oh Lord, guard also, upon the other Hand, against that blind Spirit of sinful Undertenderness! Help him to be making a right Use of all thy Works of Judgment and Mercy, and to be thorowly acquainted with thy Will, and the Duty which thou callest me unto.

Mr. *Leighton* said, These Differences should make the Hope of Heaven the sweeter. I said, 'Tis true; yet so as not to weary here, or be hasty. He said, It was the more venial Extreme, if any were venial, and better than any Love of the World. I said, One Grain of the World's Love was more burdensom and worse than a hundred Grains of untimeous Desires after Heaven. He said, Deferred Hope breaks the Heart.

He said, If the Saints knew the Advantages and final Causes of their Differences and Trials, they would rather Trials. And indeed, I think the sweet Fruit of a

sanctified Trial is to see Mercy in it for correcting our Quarrelling, and Advantage; which would make us love the Lord the better, and to say, *In Faithfulness thou hast afflicted me*, and, *It was good for me*, &c.

Tho' we may not love the Sin, yet we may admire and love and adore him that can extract Good to us, and Glory to himself, out of our very Infirmities and Sin.

25th at Night. It was the Night that the Protesters and the Assembly's Commission came to Town.

27th May. Mr. Blair, Mr. James Durham and I went to the Protesters in Waristoun's Chamber, and exhorted them to Ways of Peace and Union. Mr. Rutherford retorted, That he heard much of Peace with Men: But would like better to hear of a Peace with God, and taking with Sin, that his Wrath may be turn'd away; without which a patch'd Peace would be little effectual.

Waristoun said, He hoped to see the Day that all England and Scotland should yet take with their Sin in Defection and Departing from the Lord; and could not but exoner himself to us, that he thought either they were right of the Assembly or the Protestation, and that the Truth was on the one Side or the other; and therefore the Neutrals were as far wrong as any of them: And therefore exhorted us to consider.

Mr. James Durham said, That many in the West were weary of these Contentions, and would fain be at the Shore.

Mr. Robert Blair said to me, he had as much Enlargement and Sense of Presence of God, and Joy and Ravishment in his undertaking the Journey to New-England, as ever he had, or any Man had; yet he found, ere the Journey was half-done, that it was not the Lord's Mind, but was forced to return and quit it; and found a more clear Warrant that it was not the Lord's Mind that he should go, but rather that he should stay at home.

28th. I went to Lilburn to speak anent the Cess of
of

of the Shire, and obtained nothing, — viz. Colonel Tomkins, Deniz Bond, Alderman Ellan, Bradshaw, and the Lord Gray of Burlie, Alderman Estwick Sheriff of London, and Sir John Lenthall Keeper of the White-Lion Prison; the exceeding Growth of their Wealth; Pursuers lying in Prison and faring well and enjoying their Estates, and their Creditors starving: This was to be redrest.

28th. We had a Meeting with the Brethren of the Protestation, and spent an Afternoon in Jangling without any Fruit.

We met with Mr. Douglas and Mr. Hutchison in the Morning, and found there was much Heat and Prejudice in his Spirit: Under the Colour of Godliness, there was much Knavery among them. And he had defended some of these young Men in Linlithgow Presbytery, because he thought they had good in them: But, &c.

Oh Lord, his Soul desires to mourn under this Distemper which he sees on the Spirits of Men, and these dear to thee.

29th May. He desired to deal with his own Heart, to be sensible of this Judgment, and to enquire from what Root it sprang, and to beseech the Lord to pluck it up.

This Day he read Warisfoun's Paper about Soul-covenanting with God, and desired to yield up his Spirit and Soul, Mind, Conscience and Affections to the Lord, to be his in a perpetual Covenant and Donation thro' Jesus Christ, as being not his own, but his; and therefore should (as he desires Grace to do it) live to the Lord.

[L.] Upon Hosea viii. Lecture, Mr. Hutchison.

[They] pretend, Thou art our God, we have known thee: These Pretences will not bear out.

It is a woful Thing when the Lord refutes these Pretences and Delusions by rejecting our Prayers. Oh Lord, help me to know, when refusing Prayer is a Refuting of pretended Interest in thee! Shall thy poor People in
Scot-

Scotland take thy refusing of their Prayers as a Refutation of their Faith and Interest in thy Name ? Oh Lord, forbid !

A real Interest in God, is a sure Consolation in Time of Trouble.

D. Tho' we were not under Covenant with God, or would retract our Promise, yet that frees us not from Obligation and Ties ; for we are bound to him by a Law.

D. Profession and Practice must be joined together ; for it suffices not to say, My God, we have known thee, while we cast off the Thing that is good.

D. No Obligation or Tie can bind them that have no Principle of Grace. They had a Covenant and a Law : Yet, &c.

Cross Dispensations should not discourage those the Lord minds Good-will to ; and prosperous Dispensations should not make them secure that walk in a wrong Way, displeasing to him. Oh for Faith and Discerning to apply this to these of *England*, and to these Things that are [in] Difference among thy People in *Scotland* ! for we neither desire to speak good or ill to ourselves or others of our own Kind, but by thee and thy Word.

The more Grace, and the more Doing in Religion, Christ gets the more ado. It is good, whatever befall us, that we be drawing nearer God, and eschewing Evil : Let Men say what they will, the best Way in the World, and the best for us, is to follow the Lord still.

Resting on a standing Interest in God, and a convinced Mind of Sin and Duty, doth beguile many in the taking up of their own Estate.

Our Good and the Lord's Glory are so linked together, that we cannot cast off our Obedience, but be sure we refuse and forsake our own Mercy. We have Reason to suspect all our Counsels and Ways and Affections ; for, if we be left, we would chuse that which is not good to ourselves, but Ruin.

Psal.

God's Compassion takes from our very Frailty a strong and forcible moving Argument to spare, and to do us good : Praise, praise, praise. This must be made use of with much Submission, Humbleness, Wonder, Love and Thankfulness. 2. This belongs to them that fear him : It is his Prerogative-royal to reprove from Justice a convict and condemn'd Creature : None but he that is above Justice can do this.

When we have no other Defence, Frailty may be a Ground of not giving over Dependence upon God.

As if he should say, What should I win [gain] by destroying them ? I would but miss my great Purpose of gathering and saving a People and Church to myself ; for there is not one of them better than another in this.

2. Or, as if he should say, It is natural to Man to Sin, and therefore I must destroy them all, if I should go upon this Ground to punish and undo them when they sin against me. *I have seen his Ways, and will heal him* : Oh such sweet Arguings !

3. Frail, sinful, silly Creature is below me, that I should strive or contend with such a Worm : It is a small Vassalage to me to destroy a Flea, a dead Dog, as he said to the King of *Israel* ; dry Stubble, says *Job* ; or a Leaf of a Tree, a Shadow.

4. As if he said, Poor Man in his best Estate has Misery enough ; tho' I should not suddenly destroy him, his Day will soon come. They are short and full of Sorrow ; Why should I crush him then ?

5. By this I will give a Proof that I am God, and not like them. They are like themselves, witless, frail, sinful ; and I must be like myself, without Spot, forgiving Iniquity, bearing with poor Creatures ; and so I get more Glory than if I destroyed them : *For my Name's Sake I will refrain.*

Use. You see that Man's Preservation is of free Grace : Many Billows go over his Head, and one would soon ruine poor Man, if he did let out all his Anger.

2. These

2. These that have not another Argument to plead with God, but their sinful, helpless Condition and Frailty, despair not; use that same Argument well, and it may prevail: Be not discouraged; it is a forcible Argument with God, if we have an Interest in the Covenant of Grace: For we must not look to ourselves, what we are; but at the same Time we must look to God, what he is.

Oh that we knew these two Things aright!

Even when they cry down themselves, and abhor themselves most, he casts none away for their low, base Condition in their own Eyes. There is no such Hindrance as a Conceit of any Things in ourselves. 'Tis Pride that would hinder us from being in his Common.

D. Whatever Compassion we meet with; in particular, of sparing, pardoning, delivering, providing; let us ever have an Eye to Eternity. Our Breath ere long will go out, and not return: Eternity will try the Reality of our Grace.

D. Nothing so much exalts Compassion as his overcoming the Sinfulness and Provocations of the Creature;

1. Considering that pure Justice is put to Silence.
2. Nothing betwixt the Sinner and utter Misery, but his mere Compassion: Were this taken up aright, we would not quarrel with him as a cruel Enemy, albeit it far'd not with us as we desire; but we would rather admire and wonder that we are thus spar'd, and that he forgives as he does. This Forgiveness is a great high Mercy, but we prize it not: *For who rejoices in the Faith of it, and delights himself in God and in the Hope of Glory?

We have not seen the Desert of Sin; and therefore we quarrel, when we should adore and admire, and sanctify and love his Name in our Hearts.

Let us daily take a View of Sin and Frailty, that we may, without Formality or Flattery, say, How great are thy Compassions! or else I were undone, undone: This would keep our Spirits from Distemper.

This Evening his Soul found something of the Ver-
tue

tie of the Covenant, encouraging and confirming in the Faith of these Things he prayed for; and he renewed his Acknowledgments and Engagements to the Lord.

He found, in the Trial of his Interest in the Lord, that there was no Question of the Interest and Covenant-right to him, in regard of his frequent, renewed, reiterated Promises, Dedication and Oblation of himself, and all that he is, to the Lord; if there were any Question or Unclearness, it was in the Lord's being and becoming his, even his God: He could not say but he had Grounds to believe the Lord's Condescension and Consent to it also from his Word by which he has tied himself, and from some small Experience. Oh Lord, confirm my Soul more and more in the Faith of this, that he may believe perfectly without staggering, and be established, and receive the Effect of thy Promise and Covenant, according to thy Truth and Mercy, and plentiful Compassion in Christ Jesus, *in whom all the Promises are Yea and Amen!* I desire to open the Mouth wide, that thou mayst fill it.

On Mark[s], Afternoon, of a Soul that had found the Lord's Compassion in pardoning. 1. They loved the Lord meikle. 2. Prized Pardon meikle. 3. Wondered at his Compassion meikle. 4. Lothed themselves meikle. 5. Saw their own Vileness more than ever. 6. Mourned and watched and repented, [and] feared him because of his Goodness.

1st June 1653. My Brother *Waristoun* told me of *James Nisbet*, and the Lord's wonderful Dispensations to him; what sensible Appearances of God he finds in his Labour about ordinary Employments.

Confirmations against the *English*, and complying with them: *If thy Eye be single, the whole Body is full of Light.* Against his praying in that godless Family: He enquired into a Calling and Warrant for every Thing he undertook.

He shew'd him Colonel *Ker's* Letters relating to providential Concurrence of the Word preach'd, *Rom. iv. 9.* and Word read, *1 Chron. xvii. 23, 24, 25.* and

what Witness was born to his Spirit, that his People in Scotland were approven of him as *Philadelphia*.

Waristoun. That they were about the Duty of Soul-covenanting with God. 2. And Ministers enquiring *domatim* into the Soul's Condition of their People. Alas! so should Masters into the Condition of their Families and Children.

James Nisbet farther assured him, that the Lord would [yet] set up Judges among us from ourselves.

2d *June.* The Malignants and the Governor of *Linlithgow* did beat and abuse the Presbytery of *Linlithgow*. They came to me, and desired me to go with them to Colonel *Lilburn*. Albeit, in the Case of Difference, I was not clear; yet thinking it was their Lord they suffered for, I did go: But met not with *Lilburn*; only delivered the Errand to Mr. *Clerk*, and he did promise to write to the Governor of *Linlithgow*, that they might be admitted to live peaceably, and exercise their Calling.

Lord, teach me what may be learned out of this Providence, and all that I have met with in it.

3d *June* 1653. Mr. *Rutherford* and Sir *John Chiesley* were sent to me from the Brethren for the Protestation.

Mr. *Rutherford* said, They were come to lay claim to me in the Lord's Name, and desired me to appear for the Way wherein the Lord had led us and blest us for many Years.

I answered, That I behoved to say with Shame, That I was never forward nor foremost in any Thing that was good; and, if in any Thing I was dark, I could not be truly humbled under it, until the Cloud past over.

Mr. *Rutherford*, &c. spoke to the Association and the Sinfulness of it, and that the Word did not hold out a Difference betwixt Conjunction and Association in defensive and offensive War; that what was unlawful in the one, was unlawful in the other: *Israel* for Self-defence might not take Idolaters, &c.

I answered, and acknowledged, That in that I differed; for I could not find any Word or Warrant from God to bind up the Hands of Men from their own Defence, when their Liberties, Life, Estate and dearest natural Interests were invaded.

Rutherford. Light of Nature is no Rule for a Christian Man; he has something dearer to him than these: When Religion and the People of God could not be preserved but with the Loss of Mens natural Interests, the one must give place to the other; otherwise excommunicate Men, and Papists and Idolaters, could not be debarred.

Sir John Chiefley. All Men admit, that some, even in these Cases, should be restrained, and will not admit of all.

B[rodie.] I answered, I could not condescend what Cautions [and] Limitations were necessary upon this Law of Nature; but the Hazard or Consequence to the Work or People of God, might not be a Ground to debar from a natural and moral Duty.

Rutherford. The debarring these and such Men is a moral Duty, opposite to that Light of Nature, of Self-defence.

Sir John Chiefley. Who dare say, that we may with a safe Conscience set up wicked Persecutors to the Helm?

B. I do acknowledge, it is a perpetual and eternal Truth and Duty, for us to labour to set up the best of Men as Rulers over us: But where either there are not such Men, or where we have not the Physical Power and Calling to set them up, as among Heathens, or the Generality of a corrupt People or Land; there it were our Duty to vote and endeavour to chuse the best of the Society: But, where we cannot carry it, I hold myself bound to chuse and aim at the best; but to reverence and submit to the Ordinance of Government, albeit Providence in the Call or Election should set up wicked Men unfit and unworthy to govern.

I would consent, if I lived among Pagans, to chuse

a Pagan Ruler, where I could attain no Christian Ruler, rather than live without Government, and so living among wicked Men.

Sir *John Chiesley* and Mr. *Rutherford* assented to the Case of Pagans, but were not clear with me in the rest.

I said, Wherein the Commission of the Kirk did vary from this Rule and Duty, in consenting to the Choice of wicked Men, or in taking away the Restraints which held out wicked Men, they sinned. How far their Hand was in this, I knew not.

Next, I said, I was dissatisfied with the Bulk of publick Proceedings: The Scum of Men were gotten up to Places of Government; and, had they prospered, we might have looked for sore Days to the Work and People of God in both these Lands, for most of them had Enmity at all Appearance of Godliness. Nay, to set up these again by *French, Dutch, Irish*, &c. I durst not consent to it, nor desire it of God, but rather beseech him not to grant Men their Lust or Desire in this; for, if Matters be ill now, it would be worse.

Rutherford said, That was all they desired.

I said, The Commission of the Kirk, and some of their chief Members, did disavow the Proceedings of Parliament in this.

Rutherford. What did they against it? Did they shew the Lord's Mind in it? I said, They declare that they did.

Rutherford prayed to be kept from closing with Malignants or the present Power. Who would go under a House when it was falling? So many Testimonies of their Ruin and thy Anger against them: And shall we involve ourselves in their Sin, and so partake of their Judgment? God forbid.

He prayed the Lord to declare who sought him in Truth and Singleness of Heart; to be kept from joining with *Lutherans*, &c.

After Prayer, I said, As to the Business you spoke of to me, I shall say this; Albeit I differ and come not up to see so clearly in these Things as other Men,

it is my Burden ; yet my Heart is with you, I shall be loth to be upon a contrary Side : I must wait. And, in the mean Time, not for my Cause, but for the Lord's Name that's call'd on me, be instant with him on my Behalf, that I may be to his Praise in my Generation, and may not deny his Name or Truth.

Sir *John Chiesley*. It would much rejoice us, that you would write to them, and testify what you said to us, that you dislike the Bulk of Proceedings.

Rutherford. Tho' you differ in some Things, as there is [Difference] among ourselves anent, 1st, The Nullity of the Assembly; 2^{dly}, Defence, &c. Yet, if you be satisfied in the chief Things, it were a great Honour to the Lord to witness for one Truth of his.

B. I answered, God willing, with the first Occasion I shall declare all that I have spoken to you, both to any of your Number and to these of the Assembly.

Sir *John* said, He had been much press'd to seek the Lord in my Behalf, and he looked the Lord would do me good.

I answered, It was my chief and only Desire, that my Tongue, Heart, Hand, Pen, Life and All might be to his Glory : I did count it my greatest Honour ; but I knew not if ever he would honour me to be for him all my Days.

When they went away, I bowed down before the Lord, and confessed, for the Wrongs I had done to him, it were just with him never any more to do me good, or honour me to honour him : I desired Light and Strength that I might not deny him : I spread the Case before him, and thanked him that had sent them to me : I desired he would either clear me that it was not his Truth which they maintained and press'd, or else save me from denying him in that Truth. If he thought not fit to hear me in either, I sought Grace to bear, Forgiveness of my Ignorance, and Wisdom from above, to order my Conversation aright ; not carnal, politick, time-serving, self-saving Wisdom : Oh that were to give over to the Devil. But spiritual Understanding, to abide

bide in his Truth, and that his Truth might abide in me; and that I be not forsaken, but be brought through in the Strength and Grace of Jesus Christ.

4th June. *Swintoun* desired me to dine with him: He told me, That he thought Presbyterians in *England* apprehended a Disadvantage in this Change; and that one Motive was (as the General said to him) a Fear of a Design to introduce Presbytery.

As to the Peoples Liberty and Freedom to elect, he thought there would be little in that, till they were fitter for it: And People would offend less [i. e. be less offended] that a supreme Power should rule over them, and to want their Liberty, rather than to have a Liberty restricted with such Qualifications debarring three Parts of the People; and there would be less Favour, Emulation, Heart-burning, &c.

5th June, the *Lord's Day*. He desired to know what should be the express, particular, solemn Errand of the Day, wherewith to come before the Lord.

Anent Association. To that Objection, That, by putting Power in the Hands of wicked Men, we gave them Occasion to overturn the Work and Cause of God, and to persecute the People of God.

Answer. That was but a Consequence: If it was a moral Duty to defend themselves, they should not be prohibited to exercise that Duty for the Land, and for their own dearest natural Interests. 2. Were a wicked Man our Son, our Brother, nay, a Stranger, pursued by a Company of Robbers; Whether were it good Arguing, He is a wicked Man; he must not defend himself, nor draw a Sword: Nay, I will not help nor relieve him, nor endeavour to do it; because he has done and may do meikle Mischief, if he escape?

I suppose the same of a mad Man: If he be in Danger, shall we not help him? If we be in a Society where there are Forty wicked Men, and Two godly, and all punished alike; Shall we not permit the Forty to defend themselves? Must not the Two godly undertake to defend themselves and the Forty?

Next

Next it came in my Thought, my poor distracted Brother: For his Wickedness, I may not neglect any Means for his Recovery, albeit I have little Hope that ever he shall do good, if he were recovered.

Next the Condition of Protestants in *Germany* and *France*: Shall they not join in common Defence of their Country with Papists, *Lutherans*? Have they ever refused to join in Armies on this account, for opposing the *Turk* or other common Enemies; or in a Land where the Twentieth Part is not Protestant or Christian, and Nineteen Parts Idolaters? Yet dare I not, till the Lord enlighten more, justify the taking Papists in the Army or Idolaters in this Land, where the Constitution and Government settled is Reformed and Protestant. The Case is otherwise where the Government is as yet constitute Popish. *Israel's Case. Vide June 12.*

It may be a Matter to exercise Christian Prudence, how far to make use of the Body of the Land in a common Invasion; but that there is a Prohibition to the contrary, appears not.

Oh for Light in this, and for Grace to avoid a Snare, that he be not letten [*suffered to*] reason himself into a Pit that he sees not! Let not his Lips open to justify or defend Iniquity! Let not his Understanding be that [*so*] far darkened or blinded thro' Ignorance, or corrupt Affections, or carnal Reasoning! Oh for Grace and Light this Day!

Forenoon, *Psal. xlv. 7. Psal. xl.* ♦

Thou lovest Righteousness, and hatest Wickedness; therefore God, even thy God, hath anointed thee with the Oil, &c. and respecteth not the Proud, and such as turn aside to Lies.

Oh Lord, I desire to examine my Love and Hatred. Is this a Cause of thy pouring of the Oil on thy Son? Lord, pour of this same Oil on his poor Member, that believes in him for Righteousness, Sanctification and Strength, to hate and refuse Evil, and to discern it, and to know, chuse, love and embrace that which is good; and *not respect the Proud, nor, &c.*

Psal.

Psal. xliv. 3. But, 1. Thy Right-hand. 2. Thy Arm. 3. The Light of thy Countenance. 4. Because thou hadst a Favour to them. May not my Soul make use of these Instruments and these Arguments for their spiritual Deliverance and Conflict, and for the Salvation and Deliverance of thy People? No other Reason can be given, but because thou hast a Favour to them. We have nothing to boast of; all Boasting is ceased: Neither any Thing to lean to, but thy Right-hand, thy Arm, the Light of thy Countenance.

Lecture, *Hosea* viii. 4.

They have set up Kings, but not by me; Rulers, but I knew it not.

Oh that great Truth! The Lord may determine and permit many Things to come to pass, which Man brings sinfully to pass; as this Defection from the House of *David* in the Days of *Jeroboam*.

Prediction and Providence cannot justify a Person or a People in [a] wrong Way; only to the Rule, the Word and the Testimony.

Devils may boast of Providence in all the Success which they get.

Changes in Civil Government oft involve the Actors in Sin and much Guiltiness.

Change in Civil Government ordinarily, as a Consequent, draws Corruption in Worship after it, the one to maintain the other.

Corrupting the Worship of God is a fearful Sin, and of itself sufficient to ruine a People or a Person.

The Holiness or Quality of the Person will not excuse Error: An Angel cannot warrant it; Sin prescribes not. God reckons with *Israel* for the corrupt sinful Foundation of their Civil Government many Years after.

A Way of corrupt and false Worship shall lead Men in a Strait that incline to it.

That Policy or Security which is founded on a sinful Ground, to the Hurt of Religion, or in Unrighteousness, shall prove little to their Comfort that take it.

Lord, teach me the Application of these Truths at
this

this Time, that in the Faith of thy Word he may get his Steps ordered aright, nay, and his Thoughts as well as his Ways, without mistaking! What is he, that he should not mistake? Every Man Vanity, how shall he not mistake? Can Man, unclean as he is, be without Sin and Ignorance? Oh no! Teach me to walk humbly under Darkness, and to depend on thee for his Light, *that he stumble not to thy Dishonour. Flexibleness, natural Goodness, Dutifulness, Pliableness, Want of Edge against Evil, is like to be his Snare and Burial, the very Grave of his Soul. *Thou wilt deliver from the Grave,* and his *Eyes from Tears,* and his *Feet from falling.*

Sermon.

Suddenness adds much to the Aggravation of Sin. Alas! after Mercy, and after Correction, how apt at all Times has my Heart been to decline, and to provoke and forget thee (I may say) in a Moment? This is my Shame.

It is a fearful Thing when no Dispensation can do a People or a Person's Turn, neither Prosperity, nor Trouble, nor Trials, nor Kindness, nor Severity.

The Sight of the Lamb, who is the most blest Sight to his People, shall be the most terrible and blackest Sight to the Reprobate.

It is a great Exprobration, when the Lord says, *What have I done unto thee? What Iniquity found your Fathers in me? &c.*

Especially Mercy shewn in a Strait. Better they had perished and consumed in the Strait, than unthankfully abuse a Mercy. Oh, oh!

Now, for Remedy,

1. Put the most desperate Case in his Hand. 2. Seek not only to be freed of the Plague and Judgment of a declining Heart, but most earnestly seek to have the evil Heart taken away, and that Seed of Unbelief and Unsteadfastness.

A gracious penitent Heart [Soul] does not look at the present Failing, but all the Sores open; he looks with a mourning Heart at all the Slips and Passages of

Unthankfulness throughout his Life. 1. Men oft forbear Sin, not out of Hatred or Grace, but because the Occasion or Temptation is withdrawn: As soon as the Spark meets with the Flax again, it burns. 2. Men see not the Sefulness of Sin; Sin and Wrath are to them but a Contemplation. Affliction is a Candle to shew Sin; but it is not well if we have not another clearer Candle. 3d Cause of Apostasy, When Men mourn for the Act or Outbreaking, but not for the Root and Fountain of Sin. 4. Spiritual Pride, arising from an Endeavour at Humiliation and Repentance. 5th Cause of Apostasy is, Idleness, Want of Work to hold our Spirits in Exercise, and giving *Christ* meikle to do.

Frequent Sinning imports, 1. That no Bands can hold or secure them. 2. This says, Dispensations will do their Turn. 3. New Sins waken all the old Sores, like the digging of unripe Graves; it makes them all bleed. 4. It hardens more.

Have high Thoughts of God's Compassions; for they never found them, nor have Right to them, that have low Thoughts of them.

A Man may find Proofs of God's Compassions, and yet find a sad Sentence from him: He had Compassion on them oft, forty Years, and at last *swore they should not enter into his Rest.*

June 5th 1653. Lord, this is a Time when many are falling away from thee into Error, into Looseness, into some Kind of Apostasy or other; and others are saying, *It is in vain to serve God*, his Servers are so broken, divided, ashamed: Therefore he counts it is his Duty to cleave the faster to thee, and to determine and resolve, in thy Strength, never to depart, never to turn aside, nor lust after another Idol, or a false god, or a false Way, that thy Ways may be in his Heart: Whatever Danger they may bring me unto, yet they shall be his Choice and his Wisdom, before all the World. This, and not carnal, self-saving Craft, and Time-serving, is the Wisdom which he craves: But, Oh Lord, how far is he from it? For thou seest how
cor-

corrupt, unsound, fleshly, double, vain, his Heart is, and how soon he will turn away, if thou preventest him not. Go from thee when he will, he will never do so well; he will never meet with the like of thee.

Oh! the Deceit lies in the Particulars; there's the Snare: No Man will take with Defection, till thou convincest. Much of this is requisite in the Land among thy People, and great Defect of it in his Heart. Lord, loose the Heart from Love of himself and Creatures, and unite it unto thee, that he may *fear thy Name*: In *thy Light* let him *see Light*, even the Light of Life: Thou art *the Way*, and *the Life*, and the Light, and *the Truth*; and all this, all this, even to my poor Soul.

7th June. Waristoun said, I would either come a Step nearer them, or step further from them to Defection. Lord, he sees this Evil ready to break out: Prevent, prevent, prevent, thro' thy Truth and Covenant, that he be not forsaken or turn aside. No better will come of him, if thou upholdest not.

Let him see in Persons what to love and what to hate, and in Ways of Men, that he may chuse the Good and hate the Evil, and not halt finfully.

Lord, deliver from sinful politick Moderation; that, whether Wisdom or natural Goodness, all may be sanctified to the Lord, to the Lord, or else it is cursed.

Isa. xxiv. 18. to the End, seems to hold forth our Times, and Reeling and Confusions: The Earth is broken and dissolved, and moved exceedingly; reels to and fro like a Drunkard, or like a Cottage, &c.

He is punishing the Host of the high Ones that are on High, and Things of the Earth upon the Earth: They are gathered together as Prisoners in the Pit.

Oh the Promise that follows, that it may be fulfilled! The Lord may *reign in Mount Sion, and in Jerusalem, and before his Ancients gloriously.*

Lord, he desires to be humbled under his present Distance from thee. Oh that he had as much Diligence, Foreseeing and Care to avoid spiritual Snares, as helps

to compass Business! Then should he by no Earnestness grieve thy Spirit, and make haste to other Things.

8th *June*. I hear of Major-General *Deans's* Death by Sea.

12th *June*, at Kirk of *Clatt*.

The Lord did put it in his Heart this Day to be exercised in acknowledging the Sinfulness of his natural Temper, in Want of Fervour for the Lord and his Glory, and Want of Zeal and Hatred against Sin; that it is not abominable, hateful, loathsome, detestable enough to him; that he can agree and comport with any Wickedness, or wicked Men. This Moderation is not of the Lord, springs not from Holiness; but is contrary to it, and will cut the Throat of Holiness, and turn all Religion to Nature: And the next Step will be, to hate those that are zealous and fervent for the Lord's Glory, and in hating of every Wickedness and Evil; for he must necessarily condemn these that are not of his own Temper. Hence it is, that the World, wicked Men, speak good of him and love him, because he testifies not against their Wickedness, complies with them, lets them live in their Sin. Wo, wo, wo to such a Temper, when all Men speak good of him; it is not for nought, it is a dear, dear bought Approbation. Let me be hated, persecuted, torn in Pieces by the World and wicked Men, ere I sinfully keep Silence at, consent unto, approve or comply with, any Wickedness!

Oh that he may be at the Staff's End with [a due Distance from] every Thing that thou hatest, to hate it perfectly, not to regard these that turn aside to Vanity! Striving at Civility and Humanity may, if the Lord prevent not, cost him the Loss of thy Favour, peril his own Soul, and cast him into the Pit of Death.

This Day he is to set himself against this Temptation, and to beseech the Lord, thro' the Covenant of Grace, that he be not overcome. Reason will sway much in favour of the Temptation; Lord, subdue it! Let him be unreasonable to Man-ward, when Reason is against thee and his Duty!

Teach

Teach him to apply Christ for kindling and blowing upon his own Fire, that the Affections may be his wholly, sincerely, totally, indivisibly, absolutely, solely his, without Reversion.

Thou, Oh Lord, broughtest to Hand and leddest him upon Mr. *Love's* Sermons this Day anent a zealous Christian, *The Violent take it by Force*. He thanks, and blesses, and adores, and worships thee, and desires to believe in thy Name for Grace; thou art his all-sufficient Lord God. Print the Differences, Marks, Cautions, Instructions, Uses, Reproofs, and every Truth of this Day upon his Spirit deeply; that they being mingled with Faith, he may change his Mind, and he be transformed, and the Word be not ineffectual. Oh grant, grant in Jesus Christ!

June 12th.

He had Thoughts for justifying Association.

The Land is incorporated and associated, by Divine and Human Laws, into one Politick Body and Ecclesiastick.

2. Otherwise we must dissolve all Bands of Communion with them, as with Infidels.

3. Association consists not only in personal Presence and Assistance, but in Contributing of Men, Money and other Things, &c. So that we must not take their Men, nor Money, nor Arms, &c.

4. It were a Favour to these Men to exeem them; and no Favour to other Men to be burdened, and they eased. *Vide 5th June.*

12th June.

This was a Day at the Kirk of *Clatt*, coming from *Druminour*, in which he was exercised with much violent Temptation of Lust, Covetousness, Ambition, with much Strength and Force.

In the Close of the Day, the Lord seemed to visit him, and incline towards him, in dissolving his Soul into Desires and Affections after his Name, his so precious Name, that then was more fragrant and sweet to him than Roses or any costly Ointment or Perfume.

The

The Sabbath-day's Purpose and Suit was set on Foot, That he might discern and hate perfectly every Appearance of Evil. He was cast down under his natural Lothness to displease Men, or undertake difficile, imitating Duties. This arose either from Policy, natural Discretion, or Care to preserve himself : And *Satan* was in all these, if Grace did not season and sway.

Let his Soul be led forth in Zeal for the Lord, and for his Glory, and for his Truth, and for his People, and on his Side.

The granting this would decide the Doubts of Civil Government, Association, Church-government. My Soul desired that there might not be one Grain of his own Wisdom or natural Affection in these, but to love or hate perfectly, as the Lord loves.

Oh that the Lord would subscribe, and say Amen !

14th *June*. I came to *Brodie* ; and on the 15th my [Soul] was humbled under the carnal and fleshly Affections.

17th *June*. He look'd on that poor Woman *Elspet Fraser*, and saw her great Pain and Sickness, and desired to be humbled under it, and to be instructed by it ; and that the Rod might be sanctified both to the poor Creature and to us ; and that He would take off or mitigate the Pain, or bear her up and strengthen her under it.

This Day, Oh the Desertion and Deadness in his approaching to God, and in reading ! He read *Psal.* lxxviii. but it was all lock'd up, and he prayed and mourned deeply before the Lord.

17th *June*. He got *Oliver Cromwell's* Letter, or rather a Citation and Summons to come to *London*.

4th *July*. Oh Lord, he has met with the Lion and the Bear before, but this is the *Goliath* ; the strongest and greatest Temptation is last.

Upon the getting of it, he did communicate it unto Mr. *W. Falconer*, Mr. *Joseph* and Mr. *John Brodies*, *Nic. Guthrie*, *Janet Brodie* my Sister, and *David Brodie* ; and desired them to set themselves apart for solemn Seeking

Seeking of the Lord on my Behalf, for the *Saturday* and *Sabbath-day* following ; and to deal with the Lord that this Citation may not be a Snare to him, but that he might be led out of the Temptation.

He is not a Man of Courage, but faint and feeble and unstedfast, wavering, unclear-sighted and impure. Now, by the Covenant in Christ Jesus, he seeks to be holden up, and [that] the Lord his God thro' Jesus Christ may be forthcoming to him for Light and Strength and Discerning, and Courage and Faith in his Name : He will wait to see what God the Lord will say.

My Soul desired to search, whether his performing of Duties did arise from the Knowledge and Love of Christ, or from natural Conscience : And if Mortification of Lusts of the Eye, or the Flesh, or Pride of Life, did spring from this Fountain, or from natural Light. Oh help to examine this deeply, that in thy Light he may see Light, and be transformed into thy Image from Glory to Glory ; and tho' he cannot bear Witness of himself, yet he desires to bless, praise, exalt and magnify thy precious Name for ever and ever. It is good and precious, and he has found it so.

But now his Soul desires to return to trace after the Lord's Steps in the Letter or Citation from *Cromwell*.

1. He remarks, That this comes to him immediately after he had set himself to seek discerning Grace, and keen Affections of Hatred against all that he hates perfectly, and after his Humiliation under the Sense of the Sinfulness and Impurity of natural Gentleness and Goodness. This seem'd to be some Antidote against this Temptation : But, Lord, help him yet better to try and examine.

2. He observed the Report of the great Victory by Sea obtained at such a Time, and what that imported as to us, in accepting or rejecting Employments. Lord, clear thy Providences.

3. He took his former Resolutions and Determinations against Employments into Consideration, and on what Grounds he had so resolv'd ; and fix'd his Determination.

4. It

4. It appear'd that the Condition of his Family and Daughter did prohibite him from Employment, and call'd him to a private Life.

So did the Frame of his Spirit ; for it appeared that he would surely be blasted, and corrupt and wither, if he lost Communion with the Lord, and followed great Employments.

He is naturally a venturous, undertaking Creature ; and he knows much Undertaking arises from Presumption, and goes before Destruction.

5. There is less Hazard to refuse and eschew Employment, than to embrace ; less Fear and Appearance of Snare and Evil. In the one, there is certain Snare and Danger of sinning grossly and foully, and falling away and withering : In the other, in refusing, there appears no Sin ; whatever Prejudice it may bring upon his outward Man, that's the worst, and not to be put in a Balance with the other, as it seems to him. But yet he looks to thee, to thee, to thee.

His Soul desired to be exposed to the cruellest Death that Man can inflict, rather than partake with wicked Men in any wicked Way.

Lord, save from wrong Application of any Truth, or any general Word of thine.

18th Day. In Prayer ; Albeit that the Foundation of the Government were unquestionable and to his Mind, yet could he not accept such a great Employment, which his Soul lothes : Much less can he accept it now, when he is not satisfied with the Grounds of their Proceedings, especially in the Matter of Worship which is corrupted, and in the Matters of Government, wherein he, at best, is but dark and doubtful.

19th *June*, the Lord's Day. He continued to abase himself, and to ly low before the Lord, and desired to pour out his Soul before him.

Oh, my Fear, my Fear is, that he hide his Face, and put away the wretched Creature from him in Displeasure !

Oh, frame the Heart to seek aright, thou that usest

to hear, and be merciful, not for, but before thy Children seek !

The Mouth is opened wide, albeit he cannot utter much : Be thou found of him in the Secret, and in the Sanctuary ; and grant him the Heritage of them that fear thee.

This Day he heard the Parable of the *Tares* open'd.

Oh, my Soul cannot tell the fearful Judgment of a dead ineffectual Ministry ! Oh, there is not one Word in my Heart, nor can I speak nor put forth a Thought, or one Word, more than a Man that's dumb, or hath been long dead ! Lord, unlock, loose his Heart, open and enlarge thy Hand.

What shall come of the Errand of the Day, if thy Mouth be thus sealed and closed, and his Heart also ?

20th Day. He read *Psal.* cxix. 126, 127, 128. and Mr. *Dick* on this.

22d *August* 1650. *D.* They cannot love the Law of God, that hate not every false Way. Now, these of *England* do not hate but defend many false Ways, and especially in his pure Worship ; This is to make void his Law.

26th *June*. He read *Hudson* of the Church visible Catholick. He seemed to be convinced of that as Truth, and that the Church was One, and Universal. Officers, Members, Excommunication, Discipline, Laws, Communion, Fellowship, Seals, Sacraments, Covenant, are common to all the Churches and all Christians : *Ergo* the Church is One.

Particular Congregations are Members of this Church Universal, and a Part of it. Particular Congregations dispensed Excommunication in Name of all the Church, and secluded not from their own Congregation only, but from external Communion with all that profess the Name of Christ in any Congregation in the World.

For Conveniency it were fit, that a Congregation should take the Concurrence of other Congregations.

Now, my Soul seem'd to be confirm'd in this Truth,

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but could not walk in it, nor could he warrant himself against Error and falling to the other Hand.

Lord, he looks to thee for Strength, that he may discern Falshood, Mistake and Error from Truth; and that his Understanding, no less than his Affections, may be kept pure and clear: And this he desires to make the Exercise of this Day, and to join it to that of former Days, wherein he was humbled under the Want of lively Affections to the Lord, in hating Evil perfectly, and in embracing and chusing that which is good fervently, and not coldly. This was the Temptation which he feared: Now therefore, he desires to set himself to seek the Lord for this, that he may be filled with right Understanding, and a Spirit of Discerning, to know and take up Truth in Simplicity, and Duty in its proper Place and Relation, and Sin, Error, Snare, in their own Colour and Nature, and be duly and thoroughly for the one in the Lord, and against the other also in him.

This Day I was called to the Burial of *Pat. Campbell's* Wife, and had Cause to be humbled under the Darknes and Deadnes of his Spirit, and the many profane, unsavoury Thoughts of this Day, which could not but hinder the ascending and coming up of his Prayers, which this Day were of great Importance. But, how is his Spirit clog'd, and thy Spirit quench'd and griev'd! Lord, return.

1st *July* 1653. My Son (after Acknowledgment and Conviction of meikle Unfaithfulness and Unsoundness, and Hollow-heartedness in following the Lord, according to his Engagement and Covenant) did, after Confession to the Lord's Glory, seek Mercy, and renew the Covenant betwixt the Lord and his Soul. This is written in my first *Diary* Book, likeas it is in my Son's *Diary* which he is to begin.

2^d *July*. I received a Letter from *Tarbat*, desiring me to interpose for his Liberation.

3^d *July*, on the Lord's Day. I desired to be directed in that Matter, that meddling in these Matters might be no Snare to my Soul.

2. That

2. That the Lord would pity the Proneness of his Heart to comply with any Men that had the Power : This arises from much, much Unsoundness, and Want of due Regard to the Lord in his Heart ; and from too much Regard to Men, and Want of Hatred against Evil, which was the Sin lately acknowledged, and as yet that he is complaining upon, and waiting for Strength against it thro' the Covenant.

3. This Day he purposes in his Heart to mourn for his Unstedfastness, and the sinful Inclinations of his Heart to the *English* Employments, which are like to cost the Lord and his Soul very dear ; therefore that he may be prevented, and, for that Effect, that it may please his good God to turn away that Snare which he fears of a new Invitation to *London* : Lord, lead not into Temptation, but deliver from Evil ; for the Kingdom, Power and Glory is thine. He foresees it will undo him ; and thou dost it, if it come to pass, to humble, if not to ruine him.

Look 20th *March*, the End.

Alas ! Lord, the Opinion that he and others have sinfully of him, is the Provocation that stirs up thy Jealousy to break them in Pieces : Put Sin out of the Play, and let him be broken. Lord, is there nothing else to break him with, but Sin ? Is he of that Metal, that one of a Hundred *Weights* of thine cannot grind him into Powder, but that thy Name must be polluted by him, and thro' him also by others ?

4. Lord, he desires to be cast down, and afflicted under the Unsoundness and Doubleness of his Heart, the Carnality and Earthliness of his very Wisdom, being unfavoury and without Salt, sinful, politick, crafty, selfish, unbelieving, impure, distrustful, presumptuous, not favouring nor discerning the Things of God.

5. He desires to be humbled under the Want of a due Sense of the Case of thy People ; that he takes not up wherein their Burden lies and should ly ; neither takes he up their and his own present Duty, and what should be our Affliction and our Exercise, and what

is the Snare, Temptation, and Mind of God to us in this Time.

Thro' Undiscerning and Unsensibleness, he is like to go far wrong in his Judgment and Affections and Practice. Lord, prevent, thro' thy rich, all-sufficient and manifold Grace in Jesus Christ : It is one and a chief covenanted Mercy.

6. Lord, Opinion and Conceit of his own Wisdom and Abilities, and Self-confidence in venturing upon and undertaking Employment, is one grievous Sin, Snare and Judgment, which he is desiring to mourn under ; that almost he would seek, that thou shouldst take away his Life.

7. Lord, beside all these, and the covetous and corrupt Mind that is in him, and the corrupt suspicious Motions of his Heart, which he can never set forth, number, resist, nor overcome in his own Strength ; there is this one Sin he desires to confess before the Lord, That Yesternight, in Discourse concerning the Millenaries, he said, If Christ were to leave the Father and to dwell on Earth, he would not come with him to get a Kingdom here : Whereas it had been his Duty rather to say, Whatever be of that Opinion, that, if the Lord Jesus, personally or mystically, call'd him to suffer Death or Prison or Banishment for them, he should quit his own Glory and Salvation, and condescend to glorify him, were it to go to Hell for him, forby [besides] to live on Earth : Lord, forgive this great Sin.

He resolved to right the Lord before as many as heard him deny him and refuse him : But that's not enough.

8. One Thing he has on his Spirit this Day, and must be on it for many Days, and is to be added to the rest of the Particulars which he is pursuing, and making Supplication for before the Lord, to wit, ———— He can say nothing of the Particular ; but he desires to be kept from sinning against the Lord, his own Soul, the Soul of the poor——, the Souls of others, and that he or his may not be for Wo to others, that God should
be

be dishonoured, a Family where he might be worshipped may not be broken in Pieces thro' him.

He looks in one Respect to thy Providence, how far thou art pleas'd to bring Things to pass, and worships thee : 'Tis Time he fought a Sign, but it was a Sign for Good ; that they that hate him, and spoke Evil of him for thy Cause, might be ashamed, when thou, Lord, hast helped and comforted him.

Lord, he cannot plead Cleanness in this Business, but pleads Pardon of first and following Guiltiness. Order, order his Thoughts and his Heart aright, to be humbled, subject and obedient ; order and change the Heart of the poor—————

Now, Lord, he can only sit down and mourn : All these might be a Subject for many Days Exercise ; and so let it be.

9. He desired to add the Particulars of the 12th *June* at *Clatt*, and 26th *June*. To have the Heart set against all Sort of Evil, and to have a perfect Hatred and Averseness from it, and all Tendency and Appearance of Evil ; that he might not venture on the Borders of it, but be guarded, guarded, that his Feet slip not.

Next, for this End, as 26th *June*, that he may have the Heart purified, and be filled with spiritual Understanding, which is the Eye of the Soul, the Spirit of a sound Mind. Oh meikle Impurity and Darkeness here, which makes meikle, meikle Work ! But incline thine Ear, for he is poor and needy.

My Son's first Covenant, and my offering him up to God, was registred in my first *Diary* Book, 13th *January* 1651. But my first Oblation was as soon as he was born, even before his Baptism ; and then at the Lord's solemn Ordinance of Baptism, where he received his Mark and Seal upon him, to be his.

Anent taking Employments : I desire to look over the Exercise and Dealing of the Lord with his Spirit in the Year 1652, from the 5th of *January* in my *Diary* of the first Book.

10th July, at Innes.

In which he desired to be humbled for the apparent Breaking-in of Corruption upon his Inclinations, and was almost overcome, and his Feet well near slipt; in thinking well of Employments, albeit several Providences seem'd to withstand it, and especially that———

He did set himself to seek, that he might not be led into Temptation, but be delivered from Evil, and kept from the Occasion of Snares or Falling; and that the Lord (if it seem'd good to him) would turn away the——— for he fears that might be a woful Journey to him, if the Lord prevent not. Not mine, but thy Will, Oh Father, be done.

He spread Mr. *Jaffray's* Letter before the Lord, and found it could not stand with former Resolutions. He is not the Man which others vainly imagine him to be; nay, nor indeed comes he up to his Profession.

If the Lord would uphold, his Soul would, or rather should, chuse to suffer at the Hands of Men, than to fall into the Snare and Temptation of publick Employments.

11th July. He heard of Mr. *W. Falconar's* preaching against these that left his Kirk to hear any other, and *W. Lard's* Complaint that he was not edified by his Sermons. This, and the Ineffectualness of the Gospel, was Matter of Humiliation to him, and of Supplication. He desired to be directed whether to write to Mr. *William Falconar* or not.

17th July. His Soul was under much Desertion and Deadness; and that, to his Apprehension, arose from grieving the Lord's Spirit by immoderate Care.

He also desired to be cast down under the Security which he felt, without Sense of Sin, Duty, or Danger at present. Oh Lord, it is not well for him when he has nothing for thee to do, and when he has no Sense, nor takes up what it is which thou givest him to do.

Discover and quicken, for thy Name's Sake.

Lord, he desires to mourn under his Insensibleness of his own Condition, and under Insensibleness of the Condition

dition of the Kirk: He is blind and undiscerning in both these. Alas! the Judgment which we feel and apprehend is spiritual, and not felt nor perceived by most in the Land.

These Differences among thy People do produce Alienation, not only from one another, but even from thee. Upon the one Hand, there is likely to be a Breaking-in of Error, spiritual Pride, Contempt of others, Disorder and Confusion: Upon the other Hand, there is like to be a Breaking-in of Profanity, Malignancy, Looseness, and a corrupt, carnal Ministry; Hatred of Godliness in the Exactness, and Power and Practice of it; a Conjunction of wicked Men against the Godly up and down the Land. And, alas that in this several of the Lord's Servants dear to him should be involved! The Zeal of the Assembly and of—— drives to this.

L[ord], himself knows not what to do; his Eyes are toward thee this Day. Forgive, prevent and shew Mercy, for thy great Name. This Day it did fall him to read *Gualther* on *Rom. xiii. 1, &c.*

23d July, Saturday at Night.

He was troubled and abased under the foul, covetous, earthly Thoughts which did break in upon him in Time of the Evening-Sacrifice: He besought the Lord to drive them away.

He perceived it was unclean Lusts, unsatiable Desires, carnal Affections; and abhorred himself.

He purposed to be humbled in the Day following under these Thoughts, and the Distemper that his Mind and Spirit was under.

He desired to mourn under the Prevalency of these filthy Thoughts; and this Day to employ the Lord Jesus for Pardon, and for Grace, not only against the Unseasonableness of them, but against the Iniquity, Sinfulness and Pollution of them, warring against thy Spirit; but also he beseeches the Lord for inward Grace and Strength against consenting or delighting in any of these Motions and Projects of earthly Designs, settling
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and enlarging of his outward Estate, and Desire of Greatness, or being rich in this World.

These burning Lusts fight against thy Spirit, and arise from Discontentedness, Unmortifiedness, Confidence in the Creature, sinful Placing of Happiness or Contentment in these outward Things, Want of Faith in God, not seeing Sweetness and Fulness and All-sufficiency in Jesus Christ, not content with him for a Portion. Oh Lord, correct and pardon, subdue and heal, and cleanse, for thy Name's Sake.

Lord, he looks up to thee in the Faith of thine Answer to former Supplications put up to thee against the Temptations of publick Employment, and, if it may be thy Will, against any Call or Voyage to *London*. Thou knowest his Mould; and, if thou preventest his Sin and Snare, and thy Dishonour, and in ridding his Soul out of these Temptations, thou shalt be his God, and he shall erect an Altar to the living God, in Testimony that his Answer and Safety is from him. When thou hast done and granted one Suit, it is but the laying the Foundation for another, for an After-mercy. Oh, there is such a Connection of thy Grace and Mercy, and they are so linked one to another, that, granting one, there is a Necessity of more, nay, of every Grace. Lord, fill with the Fulness of God!

This Day he observed that he was at much Distance from the Lord in Secret, and knew not what it meant, that there should be any Freedom in Publick, and Straitned[ness] in Secret: This he desires to search,
1. If it note not out Unsoundness and Want of Sincerity in Performances. 2. *Craighall* was so ere he was left in the present Temptation.

Afternoon. He desired to be humbled under the Vanity, Unreasonableness and Boundlessness [and] Disorderliness of his unsatiable Lusts.

When he had attained to all that he presently projects, Oh that the Heart could stay there! It is as far from Rest and Contentment as at the first Hour, when he had nothing. He besought the Lord against this Evil

Evil again and again; and, as he had discovered the Evil of it, so with his whole Heart he intreats the Lord to discover and lead the Soul to the Cure and Remedy of this Folly, Madness, Distemper and Fury.

He had never so much Need of the Power of the Lord Jesus, and to make use of him, as in this Case: Let him not return into this Prison!

His Heart projects for his——Alas! it is alike as for himself. His Sicknes is very great: Lord, heal; for it is very great. This may be the Work and Exercise of many Days: Oh, let him not be overcome! But if there be any Power, Strength, Communion or Vertue in Jesus Christ, let it forth, let it forth, and command Deliverance to his poor, pursued, silly Soul, even for thy Name, and thy Covenant, and thy Promise' Sake in Jesus Christ.

26th. He got the Provost's Letter, shewing they collected from my Letter, that I would come and take Employment.

This did humble, and my Soul desired to be cast down under it. He got *Waristoun's* Letter and Papers against it: These he spread before the Lord, and besought him thro' the Lord Jesus, in whose Name he believed, for Direction, Light, Strength, Stability and Counsel, as well as for Pardon, that he might be rid of this Temptation; and desired to find another Ground from the Word to settle his Resolution on, and that it may not stand on his own bare Inclination.

First the Parable which *Jotham* uttered to the Men of *Sechem*, *Judges ix. 7.* then the Word in *Psal. xvii. 4, 5.* *Concerning the Works of Men, by the Word of thy Lips, I have kept me from the Paths of the Destroyer. Hold up my Goings in thy Paths, that my Footsteps slip not.*

27th *July.* I wrote back to the Provost, and, with all the Fervency of my Heart, I assured him I would not take any Employment on me; and that I laid aside all Thoughts of coming to *London*; and I resolved on

all the Hazards that could befall me, ere I ran myself on that Rock.

29th. I transcribed *Waristoun's* Tractate, anent the Engagement and taking Employment from the *English*.

In which my Soul desired to be humbled under my Coldness, and Want of that Zeal for the Lord Jesus which I find in others.

I loved, but could [not] get my Understanding and Light brought up to that Tenet, That a Christian Man ought not to consent to any Government or Governor, which may prejudice the Interest of Christ. It appeared to me, that Duty lay in this, to vote, promote and chuse the best of our Society, so far as we could, according to our Calling: But albeit some, nay, most of them were carnal, nay, wicked Men; I durst not withhold my Consent from them, they being lawfully chosen according to the Law of the Society and Land whereof we are Members.

Oh that my Coldness and Want of Zeal may be no Ingredient in this, to blind my Mind, and to make this a Temptation! Warm my Heart with thy Fire, and make my Light hot and fervent for thee!

To trust Government by giving Consent to these of the *English*, he called *Theocide*, *Ecclesiocide*; I thought those Expressions harsh, but held my Peace, and was cast down before Him. It was put in my Thought to go in and visit a sick Woman, that I might have that Occasion to speak a Word for the Lord: But I did not obey, for which my Heart was smitten. Oh so fearful a Thing as it is to refuse or disobey the Lord's Spirit in a Motion to any Duty! He desired to be cast down under this, and go back next Day.

30th *July*. He found Covetousness getting Ground in his Heart, unsatiable Desires of Lands and Riches, the Desire of acquiring——and many waste [vain] Projects, and Impatience, and Want of Contentedness, albeit he had that which might satisfy and well content him; and he found it was not Ten hundred Times what he possesses that could content and stay his Mind
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from impious, greedy, unsatiable Lusts and Desires. Therefore, Lord, answer him not according to his Lusts, but in thy Mercy. The Love of other Things will soon turn, and eat out the Love of God out of his Soul, and drive the Lord away.

What avails Prayer as long as these Lusts remain? Lord, purge out and mortify, and help him to believe in Christ Jesus for Sanctification and Strength, and in him to resolve and fight against this Evil!

He finds the Effect of it in this, that he scarce can allow Meat and Fish, and Beer and Victual, upon his Family and upon the Poor: Lord, pity! What will it turn unto, if thou preventest him not? Discover the Evil and Danger of these and many other Soul-slaying Corruptions, which he is not aware of.

31st *July*. His Soul desired to be further cast down under the same Evils, especially the inordinate Desires of his Heart; which Ten Worlds, and that which might be a Competency to Ten thousand Persons, cannot satisfy his Lusts, but he would lust more.

The stronger these become, surely his Affections and Desires after the Lord and his Christ do become the colder and weaker and fainter.

Let his Soul be afflicted under the Distemper that it is in, of immoderate Love to the World and Creatures, and destitute of unfeigned fervent Love and Zeal for and after the Lord.

He reads with little Delight, and is overcharged with violent Corruptions in Time of Duties, grieving thy Spirit thro' Remissness, Loosness, Inordinateness; where-through there is a fearful Decay creeping on, and he is like to be cutted off from among the Living.

Now, Father, prevent and restore, repair the Breaches, and cause him to recover Strength, before he go hence and be seen no more.

All the Snares, Sin, Burden, Guilt, and several Dangers that Ten thousand are lying under and mourning for; all these are, alas! albeit unfelt, lying upon him alone. It is true, Sins and Snares, and Dan-

gers and Temptations, spiritual Decay, Guilt, Wiles of Satan, Deceitfulness of Heart, spiritual Wickednesses, are hid from his Eyes; and his Barrenness and Unthankfulness, Unbelieving, Unsoundness, Unsteadfastness: But they are not hid from thee.

May he, in Christ Jesus, seek to have the Sin, Danger, Duty and Remedy to be discovered this Day. This is the Work of the Day; but it is like to fail in the how [to be in vain], for Want of deep and serious Consideration, and for Want of Faith in Christ for Life, and Repentance, and renewing Grace.

He looks to his Name, and to his Temple, and to his holy Hill: Let his Eyes fail and sink in his Head, but let them look to him, and never turn away.

He sets all the Temptations before thy Face, and before his own this Day. Now, Lord, consider if he be for them, if he may be against any one; were it against the Temptation to Covetousness and immoderate Desires; or were it against the Temptation to Employments or Time-serving; or against the Temptation of following carnal Reason, Self-love, Indifferency and Lukewarmness in Things concerning thee: Were it the grossest Sin, forby [besides] the subtlest Sin, he could not withstand nor hold out, nor discern Evil from Good, nor resist, nor hate, and flee from and abhor the most manifest Evil. Lord, now pity such a Case! Oh for Faith in Christ, for Sanctification, and Strength, and Direction, and renewed Light and Life from him; or else he perishes!

This Day, Afternoon, he desired to be cast down under the Deadness and Lifelessness of the Ministry, and the Misapplication of it in some Things also, and under his Unfruitfulness and Barrenness.

In the Meditation of the reprobate incorrigible Estate of ——— *Before the Children could do Good or Evil* (he said) *Jacob have I loved, Esau have I hated.*

Yet, Lord, there is Guiltiness ——— Alas! he cannot tell what ails him. ——— He is feared at every shaking of a Leaf ——— shall kill him, like *Cain*; to that

that every Temptation, every Bait, every Allurement, every Danger, Threatning, doubtful Case, every false Reasoning and Perswasion of Men, draw him off his Feet. Lord, prevent!

But the Lord Jesus is hid from him, and he cannot stand or be established out of him: If he be hid, his Soul may give over and renounce Salvation, and Safety and Defence. And is he not hid from thee, Oh my Soul? Is he not unapplied? Is he unbeautiful, un-made use of, lying by? Then, Lord, I shall not marvel that I perish.

I cannot, I cannot, I cannot get seen through this Condition. Had he the Strength, and Resolution, and Firmness, and Sanctification of an Angel; Lord, it is unable to bear him through; it cannot do his Turn; he cannot be content, nor rest on it. Once the Lord Jesus was known to be the All in All: That I may never unknow, nor forget, nor unlearn that, is my Soul's Desire this Day.

Therefore will his Soul wait, breathe, look, pant, and desire to believe; and, in the mean Time, renounce all Confidence, Hope or Comfort out of Him, and shall desire never to be at Rest until he appear. May his Soul say, Return? Can he say that he is gone, or that he was never here? Oh that his Eyes may not fail!

After Prayer, it appeared to him that his natural Corruption was so strong, and so contrary to the Wisdom of God, that he saw not so much Difficulty and Impossibility in the Salvation, and Sanctification, and Establishing any Soul in the Earth, as himself. He compared his Nature—and found there was more Crookedness, Craft, Man-pleasing, servile Time-serving and Baseness of Spirit in him, and Inclination to follow any Thing that had Power, sinful Complying, Fearfulness, and Want of Courage and Stedfastness for the Lord and his Truth. There was that [so] much following, and Addictedness to carnal Wisdom, and his own deceitful, fleshly Counsels and Will, that he did resist the Will and Spirit of God, and could not perceive nor be subject
to

to it; but was apt to stumble at it, and to deny the Lord Jesus, and turn Enemy or neutral, to the Shame of the Gospel: So that no [Devils] nor any Man on Earth had so much foul strong Corruption in him, as my Soul has; or that needed so much Sanctification, Prevention, renewing, strengthening, upholding, enlightning, convincing, overpowering and overmastering Grace to incline the Will, and to inform the Judgment, and to open the Understanding, and to waken and purify the Conscience, and to set and keep the Affections right: Not one like him in all the Earth. And if upon a small, dim, dark View, this appears, and that in regard of one Branch of his Inclination; Oh if he saw all, and had a full View of the Uncleanneſs, Unbelief, Putrifiedneſs of his corrupt infected Nature, defiled, blinded, overgone with Covetouſneſs, Vanity, immoderate carnal Deſires, Diſtruſt of God, Idolatry, Error, Pride, Hypocriſy, Will-worſhip, Formality, Superſtition, Ungodlineſs, Impenitency, Deceit, Security; without Knowledge, or Love to the Lord and his Chriſt! If he ſaw all his Goſpel-fins, and Sins againſt the Law, againſt Mercies, Covenants, Judgment and Correſtions, in reference to the Publick and the Family, and the ſecret Relations and Walkings; then what would he ſay or think of himſelf?

In the Cloſe, he read and prayed and believed upon the xci. *Pſal.* and ſought that, inſtead of the Thing promiſed, he might get that which the Promiſe was made upon: *Be cauſe he has ſet his Love upon me.* Oh that I could get my Love ſet on thee! and it would be Deliverance and Reward, and he would take it as the Fulfilling and Accompliſhing of all thy Promiſes to himſelf: It would content him.

1ſt *Auguſt* 1652. This Day (in his ordinary) he read *Ambroſe* his Cautions and Directions for denying Self and Abilities, natural Parts of Wiſdom, Diſcretion, Learning, Gifts of Prayer, Utterance, Preaching, common Gifts, of Mortification alſo: And he read in him the Rules for Self-denial in worldly Profit, great Eſtate,

Estate, Riches, and earthly, fading, uncertain, imaginary, deceiving, false Contentment, which my Heart promises to itself in these Things, and in heaping up Riches, as if Happiness consisted in them. He asked at his Soul if this could consist with the Covenant, and the giving up of himself and his Contentments, Desires, Profits, Parts, and all that he has or is, to Jesus Christ.

Thou makest him find something of the Evil, Vanity and Vexation here ; and he thanks thee for it. But, if his Heart go on, will they not as utterly separate betwixt his Soul and thee, and part the Lord and him, as Adultery will divorce ; open, shameless, renew'd Adultery, and leaving the Husband's House, Company and Society, and hating it, and going after and living with another, will infer and procure a necessary Divorce ?

All that was read or said, was seasonable and pertinent, and belonged to him ; only no moral Persuasion of Man, no Half-conviction can incline, and overcome the Lust of an evil Heart, that is [*bug'd.*] Oh that he may know the Power of thy Grace, as well as the End of that Light which has appear'd, that he may deny all these, deny Self and Wisdom, Policy, Craft, Discretion, servile base Man-pleasing, and seeking their Favour that are in Power ! Oh, help to deny himself in these, in these ; and to take up Resolutions to be more, nay, thoroughly for the Lord, and to be against all that's against him, Persons or Things ; to hate all perfectly that he hates, and to cleave to the Ways, Persons and Courses that are for him, cost what they like ! Oh, remember the Prayers at *Clatt* and since, that thou wouldst set the Heart against, edge the Affections against, complying with any Evil or Appearance of Evil ! Fill with Discerning and Zeal, that he may not care for Men, nor Self nor Safety ; but may offer up all to and for the Lord. Oh that he would loose the Heart from all Things else, and honour his poor, unclean Creature, that has denied him, and is in Danger of denying him ! Oh that he may be honoured to con-

confess his Name, to the Hazard and pouring out of his Life! Oh for Light, Conviction, Strength, Encouragement in Jesus Christ!

Oh Lord, his Heart has to do with his Devil; all Men speak Good of him: Wo to you then, says the Lord. He has made this his Aim, at least it has been a strong dreadful Temptation: He has been loth to incur the ill Report and Opinion of Men, or to displease them; but has been for pleasing all Men, complying with all Men, fawning upon these that have had Power, were it the Devil, to bow to him.

Oh this monstrous Idolatry! Lord, pity, and help him to renounce, and to deny, and cast out this Devil. Oh for Discerning! Oh for Strength and Uprightness, and to be emptied of secret, devilish Self!

Also, Lord, he has to do with Temptations of Covetousness and earthly Projects, which are very violent, and become very strong.

Thy outward Benefits, in thy increasing his external Condition, are like to be wrong improved, and cost his Soul dear. Lord, if he has found Favour in thy Sight, prevent him; for he is brought very low. These, these are the Sins, the Lusts, the Idols which he desires to slay before the Lord: Where is the Knife? Where is the Fire to burn them? They are readier to burn him and kill him, than he is to kill them. Lord, these, or his Soul, must be presently killed and undone: Break in therefore forcibly and effectually; let him see where Deliverance and Safety is, for it is hid.

It is not to be rid of these Thoughts, but it is to have them slain and plucked up by the Root, that they may never spring again, nor live, nor prevail, so as they have done.

If thou wouldst call and draw, he would count it Mercy to be taken from the strong Temptations, if thou wilt not take them from him.

1st August 1653. This Day he entred after the reading *Waristoun's* Tractate about the Engagement and taking Employments.

He

He began to examine that great Question, Whether we might consent to Governors that were Enemies to Christ, or to any that would secure Religion and the Lord's Interest ?

He doubted ; and did set down some Questions and Considerations hereanent, in which he besought the Lord to take away all the Darknes, Misunderstanding, Carnality of his Reason, which seemed to contradict, or not to close with this.

He desired to be taught by his Word and Spirit ; and that his Tongue may rather cleave to the Roof of his Mouth, and his Hand wither, and his [Eyes] rot out of his Head, ere he spoke, writ, consented to any Sin, or unlawful Act or Tenet : This seems so dangerous, that his Flesh shakes to enquire into it, or to defend any Thing in the contrary.

2d *August*. Reading *Ambrose* his Self-denial, p. 131. he warns us to resist fleshly Impediments, as Distinctions which a carnal Heart will furnish plentifully for saving the Estate or Life, or eschewing the Cross. Some make a fair Shew in the Flesh, and constrain to Circumcision, lest they should suffer Persecution for the Cross of Christ.

P E R S W A S I O N S. }

As, 1. Yield a little to the Time.	} Answer to them all, <i>Get thee behind me, Satan.</i>
2. Save thyself and thine.	
3. Art thou wiser than such and such ?	

Oh Lord, deliver my Soul from intangling, insnaring Distinctions, which subtil, carnal Wit and Reason may suggest.

4th *August*. I read *Ambrose* about observing, right construing and laying up Providences and Experiences ; and found it experimentally a sweet, useful Duty ; and besought the Lord to be led to it, and that it might be sanctified.

On the Day before, he remarked much sensible Profit

fit by reading and conferring upon the Word, and found by it, Help in Prayer, Doubts loosed, spiritual Dangers discovered. He beseeches the Lord to confirm this Mercy, and the Blessing of the Word to his Soul.

In the Worship, as he was seeking some Increase of Sanctification, he feared Corruption in the very Petition, that Self-love and Self-estimation and Adorning might be mixed with it; and therefore desired to make the Lord Jesus his Sanctification, and the End why he seeks it, not for himself, but to the Lord.

The Lord discovered another deep Deceit of Heart to him; that there was and might be more Affection to God in a Duty of Prayer, than there was Holiness in the Conversation: And therefore Grace may not be assured by some holy Affections in Prayer; for he found nothing answerable in his Conversation.

Lord, as thou discoverest this Deceit, so heal it; that he may not receive the Grace of God in vain.

Oh, the Strength of Corruption all this while; especially of his carnal Wisdom and Reasoning, which he is more led by than by thy Spirit, or Faith in thy Word and Name.

He found that never any Soul had had more Experiences of the Folly of carnal, corrupt Ways, and of uneven and unrighteous Courses.

He found by Experience many Times, how good the Lord was, and how good a Thing to serve him; yet these Experiences wrought not Faith, and such a ready Obedience and giving up of himself to the Lord and his Service absolutely, and to walk in the Faith of his experienced, tried Word thoroughly, as he ought to do: But, for all that he has found, is more apt to follow carnal, unbelieving, crooked, wrong Ways, that he is sure to have no Profit in, but will be ashamed of. Oh for Faith, whereby to overcome the World! or else he will be overcome of the World.

4th August 1653. This Day I went to *Leathin*; and, in the managing of Business betwixt the Father and his Son, he met with much Infirmary, in himself especially;

cially ; both Sin, Impatience, and Anger, which arises from inward Pride ; for the humble Spirit is ever lowly and meek, and will see more Wrong and Disorder in his own Nature than in any other, and will spend itself more in Grief for Sin, than in Anger that every Body's Disposition is not according to his Humour : Particularly on Occasion of some Unreasonableness, he said, He wished his Tongue to fall out if he should open his Mouth in such a Business again, and being too peremptory in refusing to stay Supper.

Oh Lord, this is an Iniquity and Evil which he has used oft to fall into ; therefore he desires to mourn and be cast down under it, and desires to note this his own Shame, and to record it, and beseeches the Lord for Strength in Jesus Christ to mortify and overcome this Corruption ; for much is thy Spirit grieved by it. He believes in the Name of Jesus for Grace against it, and in his Name desires to be brought under an humble Resolution and Determination against it, thro' Faith in the Lord Jesus ; that he may learn more Moderation and Meekness in the Matters of Men, and more Zeal and Fire according to Knowledge in the Matters of God, and may discern where his Glory requires it.

In Prayer he was convinced of much Sin and Guilt in Matters of Publick Government ; Self seeking, Partiality, Unsoundness, Fearfulness to offend Men, Pride, Conceit : Oh Lord, humble and purge.

5th August. Against E. *Glencairn* and *Bakarras*.

This Day came Captain *Deal* and his Troop, and quarter'd on my Land in their March : They destroy'd the young Oak and Birk, which I had sown and planted in the little Park.

Now, this was, in my Estimation, a very great Cross ; and, desiring to search into it, what Reproof or Instruction it had in it, I besought the Lord to discover, if this were his Mind,

1. To reprove my too much Care of my Planting and young tender Trees, and my too little Care of the

Desolation of his Church, Ordinances and People, which were his Delight.

2. It reproved my taking too much Pleasure in these outward Comforts, and therefore would have that mortified.

3. It reproved my not laying to Heart the Case of his Vineyard, which was far more beautiful and delightful than his fading Grass.

4. He thanked the Lord, that had in Wisdom chosen to humble him by a Cross from him, [rather] than to leave him to fall into Snares thro' them; and in his Heart counted the Cross a greater Mercy than the highest Preferment or Benefit that he could attain by them.

5. By this he desired to be warn'd and fitted for any harder Trial that is to come on him, upon his earthly Comforts; that he may be prepared to forego House, Estate, Lands, Mother, Children, Ease, Life, Credit, Friends for thy Name.

6. Albeit he could not say that this was suffering for the Lord, yet it was suffering in him and by him; and desired to bless his beloved Name.

7. He prayed that his Spirit may be kept from Bitterness or Vindictiveness, and from misinterpreting the Providence; but that the Prayer at *Clatt* oft renewed may be heard, and his Soul may be kept in Life, at a due, lively Defiance of, Hatred and Dislike and Indignation and Zeal against Evil and all Appearance of Evil, and in Love with every Thing that's Good, both Persons and Actions and Courses; and to be kept from sinful, politick, carnal Indifferency: That his Soul may discern betwixt that, upon the one Hand, which is carnal Zeal, and carnal Compliance; and the Zeal of God according to Knowledge, and holy Moderation, upon the other.

He received Mr. *James Guthrie's* Letter anent Colonel *Ker*, and prayed the Lord for a free Spirit.

He writ to him, that he hoped, upon Grounds of Conscience and Religion, he had refused the Employment: Oh Lord, help him to build sure in that Matter!

8. He

8. He desired to know in this Day of Trial, if the Lord were not pointing at the Unseasonableness of my earthly Delight, when his Church and People were under a Trial.

7th *August*, Sabbath-morning. He could see no Light, nor find any Life. 1. Could find no Sense of any Sin burdening; 2. Nor any Sense of Want; 3. Nor any Sense of Danger spiritual; 4. Nor any Thirst for the Lord Jesus; 5. Nor any Fear of Snares: But a Heart overwhelm'd with Stupidity, Carnality, Loosness, Unbelief, Security, Deadness, Distance with the Lord, Uncleaness, Unstability, Earthliness. Oh Lord, help him, under all this, to get the Eye directed toward thee in Jesus Christ for Life, and that in more Abundance.

9th *August*. In Prayer he besought the Lord to raise up nourish[ing] Fathers to his Kirk; and, in the mean Time, that himself and his People may be kept from taking with wrong Fathers, and mistaking Stepfathers for Fathers; even albeit they gave never so many Favours, to allure us to call them Fathers that are not.

If his Body was the Temple of the Holy Ghost, was not his Spirit much more [so]? Therefore, that it may be, as a Temple, kept pure and undefiled to him; the Mind free from Error and Darkness, the Affections from Loosness and Disorder, the Conscience from Deadness or Blindness, the Will from Perverseness, sinful Facileness and Unstability; but that he may be filled with the Fulness of God.

10th *August*. This Morning, having heard from *John Forbes*, that there was a Proclamation against praying for the King, his Soul bowed down under the Trouble that was like to come upon Ministers, and resolved to beseech the Lord earnestly in this Matter, to give his Servants a right Understanding and the Spirit of a sound Mind, and to myself in particular. 2. Next, that this be not a Snare to them, nor any Impediment to the Preaching of the Gospel. 3. That the Lord would remove the Cup, if it seemed good to him, and that

that by what Means should be most acceptable ; and, if he would not, then to sanctify it to them, that it be not a Stumbling-block, but that their Sufferings may be approved as for and to him.

He desired also to spread that Business before the Lord, which he—

This Day he read *Guaker* on 1 Cor. v. who thinks that *Traditio Sathane* was extraordinary, whether bodily Punishment, or on his Mind by Apostolick Power inflicted ; and he thinks it was not Excommunication. He is against secluding from the Communion any that confess their Fault, and profess Repentance : He is against Ruling Elders or *Senatus Ecclesiasticos* taking Government on them, and Power to seclude or censure Magistrates ; and says, It belongs to the Christian Magistrate.

At his City [*Zurich*] the *Zurichers* did by their Civil Law seclude from [the] Sacrament vitious or scandalous Persons, and did compel these to communicate who neglected it.

Form of Discipline cannot be uniform and universal.

Lord, my Soul was humbled under this, how much the good Man differed from the Truth which we profess ; and besought the Lord to pity his Church in these poor Lands, which is in Danger to be shaken and destroyed presently.

12th August. Colonel *Morgan* marched West against the *L. Balcarras*, and *E. Glencairn*, and *Glengary*.

He worshipped the Lord, in the Consideration of the many Commotions and Insurrections that this poor Land was subject unto ; a City of Tumults. Lord, he cannot seek a Blessing on them ; but submitted them to thy Wisdom and Goodness, to order the Event to the Good of thy People.

He was told of his Son's Irreverence and Incogitancy in Time of Prayer and Divine Worship. His Soul desired to be humbled under it, and to beseech the Lord in that Matter on his Behalf for Pardon and Grace.

13th August 1653. This Day he heard of the *Highlanders*

landers being within Six Miles of *Inverness*. *Leathin* came to advise with him what to do. His Soul did spread before the Lord his own and the Land's Perplexity.

That which might be his greatest Burden was, that he saw not the Lord; it was not with him as in Times of former Suffering and Trial. He had something which, as Sin, he avoided, and Comfort in Submission, Acting or Suffering: But, alas! he finds no Act nor Operation of the Lord's Spirit and his own Conscience; but Reason-natural working and trying what may be safest. This is the Ground of most Perplexity; and why should he not hide his Face while it is thus? Lord, this Day he desired, and did of new offer up and resign his Body, Mind and Spirit to thee; and besought thee to lay thy sweet Law, and Command, and Yoke upon his Heart. It was the only sole Desire of the Heart, that he may be kept in thy Way, to discern and hate every Evil, and any Appearance thereof; and that there may be a willing Heart in him to do or suffer in and for thee, and not to seek Safety and Self-preservation, and to decline the Cross, and shift it by any indirect crooked By-way: But to be born through, and be accepted of thee, and established thro' Jesus Christ; and that thy Love may be as a Fountain of refreshing Water at his Heart, and may make every Duty, albeit never so costly or painful, to be delightful and sweet to me, and preferable to Goods, House, Children, Liberty, and Life itself: But, Lord, I am far from this.

He besought the Lord to be fitted for the Storms coming on; and, for this End, he desired to separate himself for seeking the Lord in the Day following: He hath been his Refuge and strong Tower; and wilt thou not be so still, that Trouble drive him not further from thee, nor make him stumble?

He received another Letter from Provost *Jaffray*, desiring me to go up. He desired also to spread this before the Lord.

He heard of the new Sea-fight, and Victory over the

the *Hollanders*; and besought the Lord to sanctify that Providence, and to give us the right Use of it.

He read *Ambrose*, anent admitting or joining with Scandalous in the Lord's Supper; and was exercised under the Darkness of his Mind, and Blindness and Untenderness in Practice and Affection in this Point; and besought the Lord to clear the Mind and purge the Affections, and to quicken him, and fill with Zeal and a sound Mind.

14th *August*. This was a Day of Humiliation for the Causes foresaid.

In this Day he desired to put away all his very lawful Delights, and to ly in the Dust before the Lord for the extraordinary Disorder in his Heart, that in very Duties he is without Love to the Lord: They are not from Love; and Love would make him more fruitful, and abound in *all Patience* more, and make Duty more savoury and lively.

Cursed be they that love not the Lord Jesus.

As also, that in his Resolutions anent the present Trials which are lying on the Land, or coming on, he finds not the Heart walking upon strict Grounds of Conscience, holding by a Rule, making the Lord and his Word the Guide; but is led by carnal natural Reason, upon Grounds of natural Wisdom, Self-love, and for eschewing Danger. Oh cursed, woful Temper! Oh heavy Judgment! Oh, what can follow but Judgment? Alas! he can neither resolve nor pray against this forewoful Sin and Evil.

Lord, that his Will, Affections, Counsel, Resolution, may be pointed out, and ruled absolutely by the Word! Whence arises this Evil? Whether that he knows not thy Will distinctly, or that he smothers and suppresses, slights, resists, bears it down, and will not be subject to it? Is it from Want of Light, or Want of Desire, or from Want of Sincerity, or from Want of Strength? This is that he desires the Lord to help, or else all will be destroyed, and his Soul undone, and thou wilt lose all thy Labour, and the Creature is and will

will be cutted from the Lord Jesus, even as from Salvation, so from being a Subject of his Kingdom, which is more Loss than the Loss of his Salvation.

Lord, publish and proclaim thy Law in his Heart! So use Kings to do in Time of Insurrection and Invasion. Oh let him hear the Voice and Sound of it, and he shall not be doubtful or indifferent any longer, but shall be zealous and obey! Let the one be a Pledge of the other!

This Day he desired to lay before the Lord the Case of his People, and to have a right View and Sense of it on his own Heart.

Oh, the End of this Day's drawing near to thee is, that he may receive the Lord Jesus in his Heart as a King and Sovereign, as well as a Saviour: It is, that he may have the Sense of his Love; and the Effect thereof may be this, that the poor Creature, as he hath formally given up, so he may actually and effectually, really and thorowly be in, for, and to the Lord, in all the Powers of the Soul and Mind within, in all his Actions and Thoughts, Words, Ways and Enterprizes; that he may know him, nay, and none but him, and may be dead to all Things else, and they to him.

Oh, these Times that are coming would require this! If thou hast a House or Place in the Land or in his Heart, that thou wouldst lay in Furnishing and Arms, fortify and maintain that which is thine. Should the King be angry that he be wakened by his poor Subjects, who desire to live under him, to fight and die for him, to hold out and resist for him, to renounce and deny Obedience and Service to any but him? Hearing of Invasion, they tell him he knows how to defend, and manage the War better than we. Will he let his poor Dove, his Bride, his little Ones, his Temple, his Heritage, fall into an Enemy's Hands and be lost? Will he sleep and keep Silence? Oh, far be it from thee!

Teach him what and how to ask!

21st *August*. He observed he was much straitned and deserted in Worship when there were Strangers pre-

sent; which he took to arise from either the Lord's preventing Vain-glory, or puffing up of his Heart, or punishing unfavoury, graceless Discourse and Communication: And his Soul desired to be cast down and afflicted under it, that he would help him to find out the Cause and Root of it.

Oh L—— Oh how little Effect it seemed to have! Yet keep him from wearying, or ceasing from his Duty.

Lord, for these many Days his Soul has seemed to him to be without any sealed Instruction. At present he feels much Formality, Deadness, Looseness of Spirit; and he desires to beseech the Lord in this Matter, and to know the Duty of this Day.

He read *Gualter* on 1 Cor. x. *Let him that stands take heed lest he fall.* This is a Sin incident to these that have received some Knowledge, and have taken up Resolutions and [a] Profession, and think not to lay it down again.

Oh the Need that my unsound Heart has to consider, be humbled, and believe in the Lord Jesus, and watch continually against these Temptations; that I grow not remiss, careless, secure, indifferent, carnal, self-confident, insensible, or forgetful of spiritual Snares or Dangers; that the Judgment go not wrong, the Affections cool not, Deadness overtake not, and creep in upon the Conscience! Oh so unstable a Creature as he is!

This Day the Lord by Providence led his Eye to read and his Heart to consider that of *Prov. xxviii. 20.* *He that maketh haste to be rich shall not be innocent.* And his Soul was humbled within him, and he sought the Lord to give him the Faith of this Word, that he may be delivered from this Sin and Snare of hasting to be rich. The Skill of thy Hand can, thro' Jesus Christ, set the Heart so far from the Desire of these Things, as not to become touched with, or consent to, that Temptation; a Sight of the Vanity of these Things, and a Sight of better, would soon cool and quench the Heat of his Lust after so poor an Object: But, alas that they do not appear so little worth in his Eye as they are indeed!

indeed ! The Possession of them cannot make him or his Children happy.

Shall not be innocent. Sin and Snare are inseparable from this evil Desire of making haste to be rich.

Lord, in this is not one Sin punished with another ? Hastiness to be rich and immoderate Desires of the World are punished with a giving up to other gross Sins, of Unrighteousness, Oppression, Unevenness, Uncharitableness, Crookedness, Deceit, Falshood, Unjustice, Rigour to Tenants, Straitned[ness] to the Poor. Oh this is the Punishment of Covetousness, one Sin with another ! So the covetous Person cannot be innocent.

Lord, he adored thee this Day in the reading of *Job xxii. 23.* where Grace is promised as a Reward of turning to the Almighty. Oh sweet Reward !

If thou return to the Almighty, thou shalt be built up, and thou shalt put away Iniquity far from thy Tabernacle. For then shalt thou have thy Delight in the Almighty, and shalt lift up thy Face to God : Thou shalt pray, and he shall hear ; and thou shalt pay thy Vows.

Oh Lord, he desires to believe in thy Name for the making good this Word : He believes on it, and desires to feed on the Hony of it. Oh what Encouragement it affords to a poor Soul, that cannot get his Delight in the Almighty, and cannot get Iniquity far removed from his Tabernacle, and cannot get his Vows performed and his Prayer heard !

Lord, this is not the Manner of Men, to make thy very Command their exceeding great Reward : Oh that I may preach thy Truth and Faithfulness, and I shall declare it unto the Congregation !

24th. The L. of *Fouls* told me, that the *English* had Loss at their last Victory, where *Trump* was killed. *Holland* were preparing for the War again. The King was sick, and no Life expected.

My Soul desired to be humbled and cast down under all this, and desired to understand. *Whoso is wise shall understand these Things*, *Hol. xiv. 9.*

He heard the Ministers of *Edinburgh* were resolved to suffer, ere they desisted to pray for the King. Oh Lord, the Desire of his Soul is towards thee on the Behalf of thy People, and of our Ministers, and of his own Heart; that we may be guided by thy Spirit, and that is one, and be delivered and rid out of these Differences and Contradictions which arise from our own Spirits.

25th. He had a Meeting with *John Forbes* and *Thomas Chivish* anent his——

27th. I was at *Findhorn-water*, and there he heard *John Forsyth*, &c.

He found himself oft impatient to be denied or contradicted by these that are under him, or to have his Commands slighted or disobeyed; and he *storms* proudly, passionately at it. Oh Lord, with how much more Reason mayst thou be angry at the disobeying of thy pure and perfect Will, at the slighting of thy Commands?

Hast not thou more Reason to require Obedience to thy Commands, than he has to his? Would he punish Disobedience; and mayst not thou much more punish it, when thou art disobeyed? Oh Lord, abate his Pride and Impatience, and turn his Anger against the Disobedience that's done to thy Laws, and the Dishonour that's done to thee; and to bear more patiently any Disobedience done to his [own] Commands, which are oft with little Reason or Consideration, and for his own Good, without respect to the Good of others; but thine are ever for the Good of these that obey.

28th, being the Sabbath. He read 1 *Cor.* xii. and there did see the Lord's manifold Wisdom in the Variety of Gifts; that it should be for Union and Love, and Edification of one another, and not for Separation, and taking us from one another.

29th. I read that excellent 1 *Cor.* xii. the Similitude and Allusion of the Head and Members, and ilk Member with another; shadowing forth, as our Communion and Relation with Christ our Head, so one with another.

ther. We could not live well without the poorest Member; nay, these that are poorest, or greater Sinners, have their own Usefulness: He hath not made all the Members Eye, or Ear, or Head.

Oh that this were learned among us this Day, while we are broken one from another, as if we had no Relation one with another!

There was never a Generation wherein the Lord bestowed and poured forth more Gifts: But, Oh! the Abuse of them is great, unto Pride, Contempt of one another, Separation, Envy. Oh that the Lord would pour out of his Spirit of Sobriety and a sound Mind on his People!

Help me to strengthen the Things that are ready to decay and die, and to hold fast.

September 4th 1653. A Presb. Fast. Sab.

1. To acknowledge our own particular Sins, and the Sins of the Land; for that End to search himself, and to enquire at the Lord.

2. To be humbled under the manifest Signs of his Anger, in our bitter Divisions and Differences, and our Darkness.

3. The Appearances of new Commotions and Insurrections.

4. Unseasonableness of the Weather.

5. Invasions by Sea and Land threatned.

6. Danger of Religion by Violence, and by creeping in of Error, Corruption in Doctrine and Worship, Seducers, *Heresies*. While Matters are thus, while the Lion roars, shall we not tremble? Is it Time to be still? Shall we not meet the Lord, and beseech him for these Things, and turn away his Wrath? Oh let him forgive, and shew Mercy for his own Name's Sake.

He heard the King was sick; that *Holland* had a great Fleet at Sea, and the *English* were entred [in] much Preparation for War.

Oh that his People may be fitted for these Times, and the Trials that thou art bringing upon the Earth! *Who is wise, shall understand these Things; prudent, and*

and he shall know them : For the Ways of the Lord are right, and the Just shall walk in them ; but the Transgressor shall fall therein.

The Text, *Isa. lviii. 5, 6.* He was smitten, that in this Day of Fast he loosed not the Bonds of Wickedness, broke not the heavy Yoke, gave not his Bread to the Hungry, clothed not the Naked, and took them not into his House ; but was wholly addicted to himself : Particularly, the Price seemed too great this Year.

He besought the Lord to mortify the Heart, and make Way for the Challenge, that it may not be the Blunt, and *ita* Eternity Challenge. He sought a Heart enlarged to trust the Lord much, and to be more apt and ready to distribute and to do good ; to sow more liberally : Want of Faith in God is the Cause of his Sparingness.

He resolved, in the Strength of the Lord, to lay up the Challenge, and to shew more Mercy, and walk more tenderly ; in particular, to extend Mercy to the poor People under him, *John Jenkin, John Furnister, William Alves*, the poor Widow in *West-field*, or any other that the Lord should lead him unto : But take thou all the Praise ; for, in a Manner, it is thy forced Work ; thou wringest this from him. Now, Lord, guard ; make him willing, prevent and hear him.

And let the Prayers of this Day from the People come before thee : Rid them out of their Strait and Distress ; and lead us to our Duty, that we deny thee not in these Times, and may not be for ourselves, but for the Lord ; and all in Jesus Christ.

10th September. He believed and prayed on that Word, *Job v. 24.* and the rest of the Chapter : *That thy Tabernacle shall be in Peace ; and thou shalt visit thy Habitation, and shalt not sin.*

His Soul was affected with the private Family-distractions and Cares and Disquiets, and he found that they arose from his Corruptions, Addictedness to the World, Niggardliness, Distrust, Want of a provident governing Faculty : He desired that the Lord would

send

send his Word, and heal him ; even the Word of Direction and Command, and the Word of his Truth and Faithfulness, according to his Promise, to heal the Distemper and Disease and Evil of his Corruption, which was the Fountain of his Anxiety.

He was also cast down under publick Distress and Confusion, and the extraordinary Burdens of the Land ; and in this he besought the Lord that the Favour which we have had, or the Trouble which we may feel and be brought unto by these Men, may not darken or prejudice his Mind or Understanding, or make his Spirit bitter, and so raise Misjudging : That his Heart may be staid on God, and then will the Lord keep him in his perfect Peace.

He was humbled under his Darkness ; yet could not complain but that he was hitherto kept : But, alas ! Lord, if he have no other Security but his own Determinations against Employments, and to suffer ere he embrace, these are weak, and will afford little Strength when a Temptation comes ; for he finds his Judgment may be brangled with Reasoning, and his Purpose with Trials of Sequestration or Favour. Lord, his Mind is staid on thee ; for there is no other Help left him, and he has received a Sentence of Death in himself, and almost despairs of Life.

He is under sad Apprehensions of Judgment to these poor Lands, both from our Differences among the Godly. 2. From the Sin of these that rule. 3. And from the like Case of the Lord's Churches in *Germany* and beyond Sea, before they were destroyed. 4. From the Lord's hiding his Face from his poor People, and from his Servants the Ministers. 5. From the Stedfastness of all Parties to their own Way. 6. These are like to be the last Times.

Lord, keep his Soul from Distrust, or Rashness, or Unbelief : Heal the Distempers in his Spirit, and in the Spirits of thy People in the Land ; and shew us what our Distemper is, and what a right Frame is ; and let me and thine in the Land be fitted for suffering, if that shall

shall be our Lot, as indeed it is given me to expect, that we may not be forsaken.

After Prayer again, upon that Passage, 2 Cor. i. 9, 10. the Lord discovered his natural Sin of carnal Confidence, and the Necessity which the Lord found to beat it down: His Spirit is undertaking, and apt to undergo greater Things than he is able; therefore it is meet he should be humbled, *and that* [he] have ilk Day a Sentence of Death in himself, that he might not trust in himself, but in God which raises the Dead. Oh firm Ground of Faith!

He believed and prayed that the good Lord would not use his Servants worse than Man would do his: He will not bid them go on an Employment that may be their Ruin: He will never leave his Business undone.

Object. But they will go without his Bidding.

R. Then will the Lord as a Father pull them back: If they be climbing Trees, or venturing on Rocks, he will reprove and reclaim.

If he would do so to a Servant, much more to a Son that fears him.

He prayed for his Family, and to be letten build a Tabernacle in it for the Lord: This was his Choice and Desire; but he submits to the Will of God. His Will, and not mine, be done.

Oh the rich Treasures that are in thy Word! If his Soul could retain, use and live by them, as thou pourest them in: Let them not be lost.

11th *September*, the Lord's Day. He wrestled with much Deadness and Corruption: In the Evening the great Rain, which did, like a Deluge, overflow the Land, especially at the *Greisbip*, that did bear down the Piers and Defences made against it, which we thought very strong; and at the same Time the *English* were requiring Straw and Corn to be carried Twenty Miles from beyond *Elgine* to *Calder*: Much Corn was destroyed.

He desired to look into this Providence, and to be hum-

humbled : It did represent to him the general Flood of Corruption and Sin that was upon the Land ; much Ignorance of God, Formality, Uncleanneſs, ſecret Wickedneſs, Unbelief, and Contempt of God ; and yet none laying it to Heart, or ſaying, What have I done ? but rather each of us content with ourſelves, and ſeeing, neither in the Land, nor in our own Hearts, Cauſe of Mourning or Humiliation.

For this Cauſe, he deſired to ſet himſelf to ſeek the Lord on the next Lord's Day with all his Heart, to enquire into the Cauſes of the Lord's Anger, and breaking forth of Judgment. Oh Lord, lead him ; for there is a Vail on thy Works and his Mind : Until, thro' Jeſus Chriſt, it be removed, he can never perceive any Thing, or interpret any Work or Word of thine aright.

13th. He was much exerciſed with unclean Thoughts and Abominations : However, the Lord did keep his Spirit in the Conflict.

He examined *William Brodie's* Son, and exhorted him ; but, after he cauſed him pray, he found Weakneſs, much Weakneſs, and was convinced of Sin and Miſtake in ſhaping out Perſons to the Lord and his Miniſtry without Him, in thinking Converſion to God eaſy, or in Man's Power. Lord, direct him in this how to walk, and teach and humble him.

16th. He received Letters from *London*, and from the Earl of *Caffils* : He ador'd and bleſs'd the Lord, that had hitherto delivered him from the Snare and Temptation of the publick Employments, and had in ſome Meaſure heard him ; and he promiſed not to forget it ; only that it may be in Mercy to his poor Soul, and to the Land.

He was much caſt down under the Differences and Variances of His People ; ſome charging Perjury on others, and others Corruption, Miſtake, Malignancy, Formality on them. And, among all theſe, he ſees Men of every Opinion far more righteous, and of more Sanctification and Sincerity than he, who is compaſſed

about with Multitude of Sins, which they are free of. Lord, this may humble his Soul meikle.

18th, being the Lord's Day. He desired to be cast down under the Lord's Judgments on the Land, both on former Rulers and People, and the Sins of present Rulers, and the Aptness of People to forget the Lord, grow formal, and make Defection from [him]: We need the Armour of Righteousness on the right Hand and on the left.

He desired to be humbled under the Lord's Hand in the divided, imbittered, implacable Spirits of his People; and his Hand upon his Family, his Brother, his Children; on the Fruits of the Earth, which are, like his Fruit to God, never like to ripe or be worth any Thing: Under the extreme Floods of Rain, and especially the Town of *Greisbip* and thereabout, and here also, where God was much dishonoured: Therefore Judgment was breaking out.

That he may be kept from slighting these Rods and Beginnings of Evil; that the Lord would correct the Inordinateness of his earthly Desires and Projects in Prices of Corn and Victual, would stir up to more Tenderness in every Part of his Conversation, and would give a more free, obedient Spirit to thy Word.

Turn away the Wrath, and forgive our Iniquity, and shew Mercy to his Soul, and to the Family ——— and others, and to these Lands, and to thy People.

Mr. *William Falconer* this Day preached on *Isa.* lviii. 8. and said, The Lord's Promises were conditional: This did beget Exercise and Trouble to him; and, if the Covenant of Grace were not absolute, he were undone, and the Land, and his Seed for evermore.

Now, this is the Promise, That we shall fear thee; and thou wilt put thy Law in our Hearts. Lord, what is the Condition of this Promise? If the Condition be not included in the Promise, it were hard with us. Oh Lord, all thy Promises of Grace, and thy Covenant of Grace and more Grace, is free.

This

This Day he is dealing with the Lord for Mercy to himself and his Seed, and to the Land, and to thy People, and is confessing his and their Sin to thee.

Oh be thou *perswaded*, and turn away thy Wrath, and impute not Iniquity to us : Circumcise our Hearts, and the Hearts of our Seed and our Seed's Seed, for thy Name's Sake.

We tremble at the Signs of thy Anger, which appear against thy People, and these Lands, and himself, and his Family and his Seed ; and desires to stand up this Day, that the Judgment proceed not : And, if thou wilt exercise with more Trouble, then sanctify the Trial for thy own Name's Sake, and correct not in thy Displeasure : Tho' thou chastnest sore (as thou hast done formerly) yet give us not over unto Death, *Psal.* cxviii. 18.

24th September. I read 2 Cor. viii. 14, 15. which did reprove his Straitnedness, and Coldness, and Parsimony, and inordinate Desires and Affection to the World.

Oh what a lively Lesson was this Word ! to mortify insolent, or light, carnal Thoughts, in the Possession of much ; for they that gather'd meikle, had nothing to spare, or nothing over : As also to mortify Distrust, and Desire of great Things, and Insatiableness ; for they that gather'd little, had no lack.

Print, print this on his Heart, that he may learn more Moderation in Things below ; in seeking, caring, or keeping, gathering, spending, using, having and wanting ; and may look to him, v. 9. who, *though he was rich, for our Sakes became poor ; that we through his Poverty may be rich.*

25th September. It was the Exercise of the Day, to believe on, and pray on that Word ; and 2 Cor. ix. 6. *He that sows sparingly, shall reap sparingly ; and he that sows bountifully, shall reap bountifully.* And, v. 8.

Oh Lord, settle the Faith of this in his Heart, that not only in the Matter of Charity, but in bearing Inju-

ries, in believing, and in giving Credit to thee, in Dependence on thee, in Self-denial, in giving himself to the Lord, in the crucifying of the World, and fleshly Desires and earthly ; he may not be sparing, distrustful, or narrow-hearted, but enlarged to do much in Faith, and suffer much, and love much, in Faith of a plentiful Reaping.

This Day Distractions humbled him : The coming of Strangers with L. L. a *Letter* from *Innes*, and a Dispatch to *Monaghty*.

He afterward read v. 8. *And God is able to make all Grace abound towards you ; that ye always having all Sufficiency in all Things, may abound in every good Work.*

Oh the Riches that are contained in this Promise or Declaration ! Could I open and enlarge my Mouth wide to receive it !

Oh it contains Grace, every Grace, and all good Things ! Oh the Hainousness of Distrust, having such a Promise ! Alas that he cannot cast himself upon it, rely on it, suck Consolation and Encouragement out of it, thro' the Faith hereof to mortify all inordinate Desires, deny himself, give himself wholly to the Lord, who is able to make Grace, nay, all Grace, abound towards me, that I may have, and always have, and in all Things Sufficiency, yea, All-sufficiency, to abound, even abound in good Works, yea, every good Work !

Oh my Lord, let not all these Gradations for ever be forgotten, or slip out of Mind ; nor suffer me to lose the Faith, Use and Application of this, this, this Word, which he desires to lay up in his Heart, and to pray and believe upon it for Grace, all Grace, All-sufficiency at all Times, that he may abound, abound in good Works, nay, and in every good Work.

27th. The L. *Leathin* came to *Brodie*.

28th. This Morning *Janet* came to me, and told me, that her Brother seemed much affected with—

My Soul was cast down under this, and desired to worship and adore the Lord, whom he served and sought

fought with his Spirit, in that Matter ; and intreated the Lord to bless that——

I went this Night to *Inverness*, and found the Lord visiting my Spirit by the Way, and received *Waristoun's* Letters.

30th. I observed the Lord's Providence in the Scarcity of——

2d *October*. *Die Sab.* — The extraordinary Rain continued, and the overflowing of the Waters : Let not his Soul be barren under these Tokens of thy Wrath.

He received Letters from *W. Downie* anent accepting of a Session-employment, and to give my Advice anent Judges superior and inferior.

Oh Lord, I am in Darknes, and will depend on thee for Light : I am afraid of Snares ; Lord, discover, and deliver his Soul from them.

Greenknow asked at me, 1st *October*, why I did not go to *London*. Oh Lord, that thy Servants may walk in one Spirit, even in these Matters of Government !

3d *October*. I writ to *Waristoun*, *W. Downie* ; and I desire to look over all the Letters that I have written, that my Feet slip not.

I was this Day humbled for my indiscreet, inconsiderate Zeal and Passion against Mr. *John Brodie* and Mr. *Robert Gordon* : Albeit the Matter might afford Dislike, the Manner was full of Sin.

October 9th. *Sab.* I read *Gal. ii. 19, 20*. I desired to believe, and pray, and worship on that Word ; that I might *through the Law* be *dead to the Law*, that I might live to God ; to be crucified with Christ, that not I, but Christ may live in me ; that the Life which now I live in the Flesh may be through the Faith of the Son of God, who loved me, and gave himself for me.

This Day he writ to *Leathin* anent *David*, that a Surgeon might come and cure him ; and he sought the Lord in it, to bless the Means so far as may be for his own Glory and the Soul's Good of the poor Creature, and our Comfort ; and that he would in Mercy restore
and

and deliver him, and not in Wrath and Judgment to himself or us.

This held forth something of a Duty in reference to publick Business; that the Restitution or raising up of our native Rulers may be in Mercy, and not in Wrath to the Land or themselves: Therefore first, Lord, pardon, and prepare them for a Deliverance in Mercy, and then do them Good. But wo to us, if we seek it, or procure it, before thou hast pardoned, or without Submission to thee.

The Night before he reproved——he did again remit and lay over that Business on the Lord's Hand, and sought to be led for him.

He observed much Ungodliness, Lying, Perjury, among People, in *Tenants*, and *parting* the Tiend; and he desired to be humbled under it.

——desired to be humbled under the Passion and Infirmary which I did fall out in——

October 10th. I was observing some Signs of the Lord's Anger in external Providences; and desired to be humbled and cast down under it: And besought the Lord to let his Hand be on me as he thought fit; only to turn away his Anger, to discover the Causes of it, and to be pacified toward me in Jesus Christ.

If a Trial come, Lord, let it be in Mercy, and let it not surprize me, as thy Judgments use to do the Hypocrites in *Zion*. He trembles before thee: Oh Lord, make known!

October 16th. Die Dom. He desired the Lord to lead him into a Review of his Works and Providences, and of his own Failings and Infirmities this Week last past; wherein his Soul was humbled under sundry foul, blasphemous, insolent, swelling Conceits and Thoughts of his Heart, which he had consented to, if the Lord had not prevented him: Many such Thoughts pass, and are not curbed nor resisted. Alas for this!

He writ to Mr. *Dickson* and Mr. *G. Hutchison* anent a Chaplain to the Earl *Murray*; and recommended this Business to the Lord, that he would, in order to his Church's

Church's and this Peoples Good, and that Man's, provide such a Man as may be an Instrument of Good to them; and would make Way, and order his Providences for that Effect, and remove Impediments. He desired a Word of Warning and Admonition from them to himself.

He besought the Lord to provide such Persons to the Family as might be comfortable to us, and do Good to the Society; that he may be directed in this, and how to dispose of his Children.

There came a new Call and Invitation to Mr. *John McKilikin* from Earl of *Sutherland*. He worships and adores the Lord in that; and beseeches the Lord to direct him, and fit and furnish, and keep him low and little in his own Eyes, that thou be not provoked to blast and desert him, and [he may] know that Voice and Call which is from God.

He heard of *Torwoodley's* Intention—This was a Matter of great Consequence, wherein he beg'd Direction. At present he could not but judge it a sore Burden, that, being so few here, we should be scattered: And when we are looking for Good, that the Lord would bless his People with some effectual Fruit of the Gospel on the Souls of People; lo, even then, that she should be removed in whom most of our Comfort is, and by and with whom we have now Fellowship. Can that be in Mercy to us that are behind? He besought the Lord to turn it away, if it might stand with his good Pleasure.

He writ to Mr. *John Brodie*, and corrected, as he could, the Asperity and Sharpness of his former to him, and stirred up to Duties.

The Care of the Harvest had withdrawn himself and the Children much from the Constancy and Settledness of his Service: He found, when the rest were away, that he was much straitned in the Family, and was not as when they were present.

He observed the Lord's Hand in *David* his Brother's bodily Infirmary in the Legs, not of that which was in the

the Irons, but the other which was free. He desired to be cast down under thy casting down and abasing that lewd, unclean, insolent, proud Creature; and beseeches the Lord to sanctify that Rod, and to direct him what's next to be done.

He resolved to have some Eye on that Son of *John Cuninghame's* for whom he stood up in the Baptism, and to bring him up at School a While, that he may see what the Lord's Mind is towards him. This is a necessary Duty lying on him, and not indifferent.

This Day he purposed, in the Lord's Strength, to look to the Inclination of these young Ones that were about him, and to bestow something on their Education, as he saw they might prove.

To stir up *Alexander Gorwie*, and Mr. *P. Dunbar* in *Forres*, and Mr. *James Johnston*, and Mr. *Joseph*, and the Presbytery, to enquire more into the Conversation and Inclination of young Ones; and that these Schoolmasters may teach them to seek the Lord timely, and examine them how they can seek him. Lord, for a Blessing! And put it in their Hearts to do for the Lord, and to set Family-duty on Foot again in this Parish in every Yeoman's House and other Man's, and in *Forres*; and to debar from Sacrament these that worship not God in their Family.

He was humbled under the inward Corruptions, Earthliness, inordinate Desires of his Heart after the World which perishes. Oh Lord, a Heart wean'd from these Things, and enlarged, were and shall, in his Esteem, be a greater Mercy than a large Inheritance and enlarged Possessions.

Afternoon. I spake to Mr. *William*, and recommended these Particulars to him, of the Congregation and the Families in it, and Persons to be stirred up to seek the Lord, and to know and worship him; and that he would be an Instrument with the Presbytery, to put ilk one on Work; and anent the Schoolmasters and the young Ones, and putting the Children and young Ones to School.

I pur-

I purposed this Day in my Heart to do something for putting some of them to the School of *Forres*, and to seek the Lord for them; to put others of them to the School of *Dyke*. Lord, direct, ripen and further the Thought of his Heart! for he will either err in doing it, or else it will wither, and he will do nothing at all. Maintain the Love and Zeal of thy Name in his Heart, according to sound Knowledge! This shall be the Answer of the Morning-prayer for an enlarged Heart, which he counted a greater Mercy than an enlarged Inheritance.

October 17th. I purposed to enter *John Cuninghame's* Son to the School, and bought a Book to him; and *John Brodie* the Webster's Son, with *Bessy Spence*; and spoke to *Andrew Fordyce* and *John Duncan* concerning their Sons; and heard the Scholars read; and sought an enlarged Heart, or seeks it from the Lord as he may: But, alas! how much Corruption and Sin cleaves to him in every Thing? Never did so much Sin appear.

He desired to be humbled under the proud Reproof which he gave to *John Hasbin*, for holding on his Bonnet irreverently and disrespectfully before his Mother; and desired to mourn under that Pride of Spirit which it sprang from: For what Ill did it to her? What is he or she more than another? Reverence to Superiors will not bear out in this Particular; that should come from themselves unsought. Lord, purge the Heart of this Evil, and the Root and Fountain of it!

He heard this Day that *John Jenkin* was dead in *Monaghtry*: That was to humble and exercise him. Lord, teach him by that Providence!

This Night he dreamed that *Leathin* and himself were climbing up a steep Wall, and there was a Loft above: When we came to the Top almost, we could not get a Grip to hold by, but were ready to fall; we could not come down, it was so high; we could not go up, for the Loft was rotten, and we could not put our Weight on it, and so hung by the Hands and Feet: At last we discerned, as appeared, at one End of the Wall *Coxtown*.

19th. After I fought Understanding of the Lord's Mind——

Baillie *Meldrum's* Son came to me, and fought the Duties of *Armiddle* from me, and asked at me, If I did intromit with them?

In this Matter, Oh Lord, I may fall in a Snare, not of Loss, but of Sin, if thou preventest me not——

My Soul desired to be cast down under the Fretting of his Spirit toward——

22d. This Night, being *Saturday*, I did before the Lord admonish, examine, reprove and exhort——

Oh that the Lord would bless this Means and Ordinance for the doing Good to her Soul, and for reclaiming her: And, that it may the more deeply sink in her Heart, I cause her write down her Confession, and Purpose, and Promise, with her own Hand, to be a Testimony and Witness for or against her another Day, in case she forget altogether again, or turn aside. [*Here it follows written in his Daughter Grissel's Hand.*]

This Night I did again confess before the Lord all my former Guilt, both my many wicked Practices, and the natural Perverseness and Ungodliness of my Heart; and besought him to forgive and blot them out thro' Jesus Christ.

I see meikle of my own Inclinations and evil Ways; but, alas! cannot mourn for them aright, nor yet amend them: Yet, in his Strength, denying myself, I desire that he would turn me, and I shall be turned. He pardons the Rebellious; therefore that he would pardon me.

This Day I desire to give up myself again to God: It is my Heart that I desire to give him, and not my Tongue only. [*Thus far the young Lady.*] See the next Page.

The Lady *Leathin* and *Janet* was with me; and I desired to seek the Lord in behalf of *Janet*, who was unwell [indisposed].

27th, 28th. I was in *Elgin* at the Revaluations; and

and besought the Lord to be directed in that Matter, that Partiality and Love of himself prevail not.

October 30th. Die Dom. This Day I did set myself solemnly and expressly to seek the Lord in this, that I might discern *Satan's* Wiles in the present Trial and Exercise which his Church is under; to the End that we may discern and avoid his Snares, and set ourselves in Opposition thereto, and to our Flesh and natural Wisdom, which is contrary to his Spirit. Accordingly he did meet with and was confirmed in the Necessity of this Duty from *Eph.* iv. 11, to 14. the End, Necessity and Institution of a Ministry, that his Church may grow up and be perfected, and we may not be tossed with every Wind.

Further, he desired to be humbled under the Self-love that's in him, which sways and carries his Heart from the Lord; that it may please Him to purge the Heart of this Plague; that he may deny and go out of himself, that the Lord may be All in all: Even as all his End and Aim in every Thing, so all his Wisdom and his Will the Rule; and his Name, Truth, Covenant and Promise all his Confidence.

[*Follows written and subscribed with his Daughter's Hand what perhaps is but the former continued, and may be joined with it.*]

" I desire not only that the Lord would be Witness,
" but that he would be Cautioner and Surety in this Co-
" venant, that thro' his Grace I may overcome.

" This Lord's Day I have taken new Resolutions
" upon me to be the Lord's wholly, and not to live
" any more to Sin. I do not only purpose against the
" gross Evils that I have been given to, but also to
" strive against my own Nature, and the sinful Inclina-
" tions thereof; and especially to seek the Lord in more
" Sincerity, and more unfeignedly to repent of my evil
" Ways than ever before, which my Heart has never
" yet been broken for: Particularly, for my Lightness,
" Vanity, Wantonness, Folly, Idleness, Profanity, Dis-
" sembling, Lying, Hypocrisy, Atheism, Contempt of
" God

“ God, flighting him, his Service in Secret and Publick,
 “ Swearing, Bitterness, Stealing, and putting God out
 “ of my Mind and Sight, Obduredness, not ashamed
 “ nor sorry when I committed Sin, wronged God and
 “ my own Soul, thinking, if I could get my Sin covered
 “ from Men, it was well enough. From this Day for-
 “ ward I desire to deny these Things, and every evil
 “ Way. And, in Sign and Token of my unfeigned
 “ Desire and Purpose, I have, in the Sight of God,
 “ subscribed this Confession and Covenant with my Heart
 “ and Hand.

GRISSEL BRODIE.

November 2d. I called for *Elspeth Fraser*, and did
 admonish and warn her of that which I heard concerning
 her Carriage with *S. H.* She did take the Lord to be
 her Judge and Witness in this Case of her Innocency,
 and referred it to him. I besought the Lord to bless
 the Admonition, and to be a Witness on her Part, if
 she had been wronged; and to make her manifest and
 ashamed, if she had taken his Name in vain. Oh
 Lord, keep them clean and unpolluted, that no Root
 of Bitterness spring up to defile!

November 5th. The Earl of *Murray* was with me.
 I besought the Lord to be strengthened and guarded a-
 gainst any Temptations.——

November 7th. In the Morning I renewed the Ac-
 knowledgment and the Petitions of the former Day, and
 besought the Lord to accept of his poor weak Desire to
 have his Heart formed to his Will in every Thing. He
 depends on him for the renewing of his Grace against
 the Temptations and Dangers above-mentioned; and
 for Light and Understanding and Direction in the Parti-
 cular anent——That all natural Respects, and Affe-
 ctions, and Interests, may yield to thy Will, and to the
 Love of thy Name, and thy Glory. He seeks a sancti-
 fied and obedient subdued Heart to thee.

He hath many Affairs this Day to enter on; and,
 fearing his own Frailty, Partiality, Corruption, he looks

up

up to God for Grace to sanctify his Name in the Work and Employments of the Day: In the Valuations of the Shire, that his own Particular, or Friends, or the Prejudice or Disobligement of other Men, may not sway: In this he may be like the Lord, to have *no Respect of Persons*. *If any Fellowship in Christ*, Lord, let it forth.

In other Advices anent *Grange*, his Question with
 —Newtown—

November 8th. *John Brodie* was sick of a Boil; and in him he saw much of human Frailty. My Soul was humbled under Barrenness, that I had not spoken a Word for him, or to edify others. Lord, pardon!

Something of the Lord's Dealing may be observed in the Sickness which we are liable unto. Oh that I may understand and learn, and may not be as the Beast!

This Day the Laird of *Grange* and *John Forbes* were agreed. I besought the Lord that nothing might stick to me, as if any Thing of that Kind were brought to pass by my Skill, Wisdom or Dexterity. I did before the Lord disclaim and renounce all, as being nothing, and having nothing to boast of.

I worshipped the Lord in the Variety and Freedom of his Gifts; that gives some the Gifts of Family-government, which he withholds from others; and to some to take their necessary, competent Use of their Substance, while others deny to themselves the Things that are convenient and necessary for them. This is his Gift; and he finds the Want of it, and looks up to God, that he would supply or be in stead of it.

He observes that his Heart cannot bide [abide] long at a Resolution against a Temptation or a Sin; and, in particular, in the Matter of inordinate Desires and Coveting: Albeit he has seen the Evil and Vanity of that Sin, yet, alas! how soon is he carried away and intangled, forgetting his Resolutions?

Here he prayed for Grace, more Grace, and to be prevented.

Saturday, 12th November. I had been toiling at the Stone: ——— Thence the Lord led me to reflect on his
 his

his Church, and to pray that he would repair and make straight her Walls, and bless her Walls, and erect and finish them; that there may be no Enormity in them, and that they may be for holding out ravenous, destroying Beasts, and for preserving the Trees of his Planting.

Take Pleasure in thy Vineyard yet, and plant and water and adorn it, that thou mayst delight in it, and Trees may grow up in it, both fair to look on, and fruitful; and hedge them up from the Violence of Beasts.

Does the poor Creature take such Care in his Dikes and Trees? Does he promise himself a subordinate Contentment and Pleasure in them? And wilt not thou much more take Pleasure in thy sweet, pleasant Garden? Wilt thou not help what is amiss in it, and dwell in it for ever? Lord, let that which he is about be a Token to him, that thou wilt yet do that to thy Kirk, which thou putt'st him upon toward his natural Habitation and Dwelling.

Oh for Faith to believe in thy Name for this! and he would not let thee go till thou blestest us.

13th November, *Die Dom*. It was the great Suit of the Day, and the chief Errand and Exercise, that the Lord would remember the broken Estate of his Church in these Lands and beyond Sea; and would consider both the Violence which the one is under, whereby the Gospel is suppressed, resisted and cast off, and Idolatry set up; and there they have not so much as Liberty of Profession, where sometimes he has had a glorious Church: And among us, how great our Confusions and Darkness and Differences! so that we are like to be devoured of one another.

Next, the manifold Errors and Corruptions that are crept in in his Worship, and no effectual Means taken to restrain and punish Error and corrupt Doctrine.

2. The Society, Fellowship and Communion of his Churches and People broken down, our Walls broken down unto the Ground. 3. The Carnality of our Spi-

rits in employing and making use of Discipline, Church-judicatories and Censures.

Therefore, that he would heal our Breaches, build up our Walls, knit and unite our Minds and Affections in the Lord, and for him and his Truth; take away our Carnality and our Loosness, dwell among us, and set up his Tabernacle in these Lands; may rid us out of Snares and Mistakes in the Matter of Ecclesiastick and Civil Government; would [bear] us forth, and uphold us in this Trial, until he grant the desired Issue.

This Evening I found much Deadness and Indisposedness: Oh that the Lord impute it not, and that it be no Impediment in the Errand of the Day to his Church or my poor Soul!

14th November. Reading *Phil.* iii. 9, 10, 11, 12. I desired to be cast down under his Unsensibleness, that he finds not any such rare, transcendent Excellency in the Knowledge of Christ, as to count all Things but Dung for him: He counts over much of other Things, which is a shrewd Sign, that he counts not so highly of Him as he ought. Oh Lord, help and correct this Error in his Judgment, Affection and Practice, that he may find that Excellency in the Knowledge of His Name, that all Things else may stink in Comparison! Want of Knowledge is the Cause. Oh for some Increase and Growth of this Knowledge!

V. 15. I desired and besought the Lord to give me and his People the Understanding of that Word, *If in any Thing ye be otherwise minded, God shall reveal even this unto you.* Give thy People the right Use of this Word; for it is a Ground of Differ——.

Here I desired to note and write down this Prayer, and these Tears and Observations, that they may be as a Witness betwixt God and me.

In the Evening my Heart smote me under Mr. —— Necessity; and I resolved, since he was serving me in some Measure, I ought (nay, and, albeit he were not, I ought) to look to his Need, as unto a Member and Servant of Jesus Christ.

15th November. Upon *Phil.* iv. 11, 12, 13. *I have learned in whatever Estate to be content. I know how to be abased, &c.*

My poor Soul was cast down under the Corruption which I found in my Heart contrary hereto; much Disquiet, strong, violent Lusts, inordinate Desires and Affections, particularly the covetous Desire——— either by removing me from them, or them from me; that he would subdue and slay by his Grace, and grant that he be not given up to this Sin, to be conquer'd and overcome of it. He prayed and believed on this Scripture, to be well instructed in every Estate; and, if it had been lawful, he desired to disclaim, nay, and inclin'd to promise against———

17th. I went to *Kingedward*, and observed the Lord's Providence in dissolving my Bargain with *John*, that thereby he might [be] rid of some Impediments, which give Occasion of more free Exercise of Tenderness to the poor Tenants; and he, in the Sense of Goodness in it, worshipped and prayed for Strength to improve it.

20th. *Die Dom.* It was the Exercise of the Day, to be humbled under the blasphemous Raging of the poor Man *David*, who by his hideous Blaſphemies deafen'd and fill'd my Ears. Oh Lord, how much Wrath and Sadness is in this Matter! sanctify this, and pardon for the Lord's Sake.

Further, in regard of the Times and Relations he stood in, that he might be guided in his Paths, and fill'd not with politick or carnal, but spiritual Wisdom and Understanding; to be well-pleasing to him in all Things, and be strengthened: He sought for Grace to be fitted for suffering.

He besought the Lord for Direction in disposing of his Son, to what Place he thought fittest, and might be for his Glory and their Good; and desired to be humbled under Family-sins and Impenitency; most not repenting, or but unsoundly repenting them of their evil Ways.

The Minister, from *Herod's* Family, spoke seasonably, in exhorting to Diligence and Care over his Family ; and he adored and worshipped the Lord, whose Message it was.

In the Evening I called for my Son, and exhorted and admonished him to Self-trial, and to more Exactness, Sincerity and Watchfulness over his Heart and Thoughts than ever.

He read *Jer. xl.* The Pride and Commotion of *Issmael*, and his Murder of *Gedaliah*, and taking the *Jews* captive to the *Ammonites* ; and desired to remark that Passage, for it seems a Warning, that the poor People of *Scotland* may be put to suffer harder Things from their own Countrymen, than they have done from Strangers. Lord, fit them and me for it.

Their Discontentedness to submit to *Babylon*, and their Carriage seems to represent—————

21st. *H. Stewart* was buried ; on which Oecasion I besought the Lord to sanctify that Object and Warning of Mortality to me, for my Preparation for Death.

At Night I called for my Daughter *Grissel* ; and, after sad and grave Admonition, Reproof and Warning, she entred on a new Engagement, as follows. [*It is written and subscribed with her own Hand.*]

“ This Night my Father carried me before God for
“ my forgetting the Resolutions and Promises which
“ I made lately to God.

“ I did confess and take with my hainous Guiltiness,
“ and promised yet again to bewail it and mourn for it
“ before God ; in p[articular] I confess my—————
[*Here she makes a particular Enumeration of her Sins.*]

“ This Night I purposed against these Things, and
“ every one of them ; and will beseech the Lord's
“ Strength and Grace for that Effect, and that for my
“ former dealing with him he would not forsake me,
“ but would forgive and heal for his own Name's Sake.

“ For this End I employ, and believe in, the Lord Je-
“ sus Christ for all-sufficient Grace, without whom I can
“ do nothing : And, that this Night may be remembered,
J Q “ and

“ and my renewed Promises (L. L.) [I subscribe] this,
 “ that it may be a Witness for ever against me in this
 “ World, and at the Day of Judgment in the World
 “ to come.”

GRISSEL BRODIE.

I closed this Exercise with Supplication ; wherein the Lord most sensibly and comfortably assisted me : Which I took as a Token, that he would either hear me in the Particular, or else would accept of me, and of my Desire to honour him in my poor Children.

24th. For this Cause he was bowed down and abased, and fought to have the Spirit of Constancy, Fortitude, Discerning, and of a sound Mind poured forth ; that, in Time of the Church's Trial, he be not like a Beast, all dried up : This is more grievous than all that can befall him.

Deliver him from carnal Counsel, and let him not be saved by it, but by the Name of the Lord.

Alas, he despaired of seeing the Breaches of *Scotland* and *England* made up, and of seeing a settled Estate of His Church in these Lands, go Matters as they will !

Oh Lord, tho' it should be thus, keep him from Despair, and every wrong Way : Lead him in thy Way, albeit he should sacrifice his Life in it. Oh this is a blind Prayer, albeit in some Measure from his Heart !

27th. *Die Sab.* It was the great Errand of this Day, to be humbled under his Unstedfastness of Mind, Ignorance, Unsettledness, Wavering, Leaning to his own Understanding : Therefore besought the Lord for more Understanding and Light for the right ordering of his Ways, in a dark, evil, slippery Time. Oh the Need he stands [in] of thy inlightning, quickning, confirming Grace !

Lord, remember the Trial of thy poor Church in these Lands, that our Differences may bring forth some Advantage to Religion and thy Work, and may not
 end

end in a perpetual Confusion and Disorder, and utter Darkneſs. Oh Lord, prevent!

He deſired to be humbled under his Barrenneſs, and the Ineffectualneſs of the Word in private and publick. Oh Lord, let him find it the Word of Life, and let more Life be in it towards him, from and thro' the Lord Jeſus his Lord !

Give a Door of Utterance, and much of thy Spirit and Bleſſing, to him that is ſent to us this Day, and to thy Ordinance among us, and in every Congregation in the Land.

29th November 1653. My Son and Nephew went to the College, and were uncertain which Way or to what Place to go : I committed them to the Lord's Providence, and believed in his Name for Mercy and Direction to them.

I did go myſelf towards *Elgine* about the Valuations ; and my Heart was afraid of miſcarrying, blind, partial, unjuſt Judging : Lord, help him to ſee through and to win to inward Strength againſt corrupt Affection or Paſſion, and ſecret Snares.

Francis was directed to ſell the Viſtual of *King-edward* ; Lord, diſcover Covetouſneſs, or any Seed of Unrighteouſneſs in that Matter, and prevent him.

His Heart was looſe, unfavoury and dull and earthly this Morning ; and he deſired to be caſt down under that Exerciſe, which, thro' Heavineſs and ſlight going about thy Worſhip, he had brought on his own Soul, and grieved thy Spirit. Lord, for Pardon, and the Viſitation of thy People !

He was caſt down under his Darkneſs and Indifferen- cy, and the Trials of the Time, and Differences of the Lord's People. Help in this Matter to get thy Mind, and his Heart brought to Conformity with thy Mind : Lead him, thou that guideſt the Blind by a Way that they know not.

He obſerved the Lord's Providence anent *Thomas M^r Phearſon*, who was like to prove for little Uſe ; and by that the Lord ſhewed his Thoughts were not mine.

Help my Soul to adore and worship and see and follow thee in this teaching Providence.

3d *December*. My Soul was afflicted under the—————

He was humbled in the Evening, and desired to set his Heart in the Day following to seek the Lord earnestly,

1. For Strength against the Security and Deadness that was creeping on ; for he is in Danger to be overwhelmed with it, if the Lord prevent not.

2. That he may know the Time and Season, so far as not to be ignorant of the Lord's Will to him and to his People and the Land : It is thy Wisdom to keep up Periods, and determin'd Things to come, and Events, from him ; but it is thy Will that he should understand thy Works, so far as to learn thy Will and his Duty. Lord, teach.

3. Lord, he seems to fare the worse, since the Child went—————both in the Barrenness and Dryness of his Heart in reading the Word, and in Supplication also : Help and quicken ; quicken these that join with him, and quicken his Spirit for thy Name[*'s Sake.*]

4th. *Die Dom.* Reading 1 *Theff.* v. 1, 5, 6, 7, 8, 9, 11. he found the Lord merciful in offering that Passage for his present secure, sleeping Condition, that he may be awakned out of Sleep, and walk as a Child of the Day, and prepare for the Day of the Lord, because he knows not the Time ; therefore to watch, and to consider, that he sleep not, nor his Feet slip not ; but walk as in the Day : *For they that sleep, sleep in the Night ; and they that are drunk, are drunk in the Night : But I, being of the Day, should be sober.* Lord, give of this Spirit of Sobriety.

I observed, that the Lord (as soon as he intended to humble himself, and to seek him with all his Heart against Deadness, and the Desertion that he was under) did prevent him ; and, in the Evening before the Day appointed for the Exercise, the Lord did in some Measure loose his Bands : Therefore he desired to mingle
Thank.

Thankfulness with his Supplications and the Duties of the Day, and to insist with [the] Lord against Heart-habitual Security, and for discerning the Times, and to be stirred up to Watchfulness and Sobriety, that his Feet slide not; and for Mercy to these that are weak, dull, ignorant, refractory among us in the Family, that they may be quickened and healed and turned; and all thro' Jesus Christ.

Lord, point out, and stir up to, the particular Duties in which he is wanting towards this People, and lead him in thy Way, that thou mayst do their Souls good: But let him not ascribe any Thing to Means, or to himself; for he fears that does hinder thy Blessing.

Lord, sanctify to us the sad Affliction of the poor distracted Man among us, whose Distemper was Yesterday at a great Height of Blatpheming and Execration.

In the Evening he was desirous to be much humbled under the wandring Thoughts and Unstedfastness of the Day, and besought the Lord to pardon, and not to turn away his Ear from my Prayer.

Matth. xiv.

He resolved solemnly against all Liberty; that he would not take the Liberty that he had done, in fostering or countenancing carnal Mirth, or looking upon it with Delight.

For the Sins of Children are the Parent's Sin and Punishment; therefore he cries to thee for Mercy in thy Son to himself———.

10th *December*. I purposed in the Day following to set myself apart to seek the Lord for this, that he would cause the Gospel to have a full and free Course, as in the Lands and Places where it is not received, so particularly in this poor Country; and would remove the Impediments, whether Guiltiness in us, or external, from these that should further it.

11th *December*. At the entring to Prayer, I found much Desertion; and, when I arose and read the Protesters Letter, I found the Subject thereof to be the same with the Work of my Spirit To-day; the gaining
of

of Souls, and Progress of the Gospel: And therefore was confirmed in the Necessity of this Duty, especially in this Place, which is dry, while other Places are wet. They appoint a Fast 3d Sabbath of *January*, and the *Wednesday* thereafter for Thanksgiving, and for Supplication and Humiliation under the Stop that the Gospel meets with by the Want of purging. Their next Meeting is in 2d *Tuesday* of *March* next, for a Report of Overtures.

13th. We met in *Forres* about *Janet's* Marriage; and, enquiring severally what might be the Lord's Mind to us in that Matter, we all unanimously resolved, albeit there was Matter of Affliction and Exercise in it, in the Distance and Separation from us, yet it might prove to the Honour of God and her Good: And, next, We knew not for what End the Lord sent her thither, but believed in his Name and Providence, that it was for his own Glory; and therefore we resigned our Will to God, and gave up our Interests, and what was dear to us in that Matter, as a Sacrifice, an *Isaac* to God: And so committed the Prosecution of it to the Lord, and to what Means he thought fit.

He observed this Day a very cross Providence in our Design for Mr. *William Weir*; for after I had written my Letters, upon the Uncertainty of the Earl of *Murray's* going South, I was forced to change all again. He adored and besought the Lord in this, that he would turn this to Good; and would, by whom it seems good to him, visit this poor dry Place, and make the Savour of Christ more fragrant, strong and precious among us, like Ointment, to draw many.

16th. He was much exercised with Desertion and Deadness; partly arising from loose and careless Walking, irreverent and inconsiderate drawing near to God, *Pride*, grieving his Spirit; partly to bear down his *Insolence and Arrogance*, that cannot bear much, and is apt to put Duties in Christ's Stead: Therefore the Lord finds it necessary thus to exercise and humble, that he may be

no-

nothing, and base in himself, and the Lord Jesus may be All. But oh, alas, how ill is he to learn this!

In Prayer he had an Expression, That his Delight in his Commands, and in Obeying, was as sweet as any Promise or Reward; and the best Part of Heaven would be Grace made perfect, Obedience to the Will of God perfected; and he rejoiced in this.

Further, That wicked Men had never, nor found they, so much false Pleasure in Sin, as we had Time, Pleasure and Joy in his Service, and in enjoying him a Moment.

Oh Lord, how far from the Practice and Reality of this, albeit praying for it, and professing it to be thus! Oh, when will he fulfil his Profession, and come up to that which he prays for and professes!

This Evening, with *Janet*, he wondred at the Snares which a Christian had to pass, even when he had overcome Lusts and carnal Desires. Oh the Danger of spiritual Temptations, vain Imaginations, Will-worship, Errors in his Mind, spiritual Pride, not holding by the Word! Oh Lord, when my Soul shall once land on the other Side, and have a Foot on the Bank upon the good Land, and be set safe there within the Port; how shall I look back and praise! How fit shalt thou make him to praise, albeit now distempered!

We concluded, we are apt to fall in many Temptations when we were under the Influence of spiritual enlargements, and never in more Danger than at that Time.

We must not put off Prayer or Duties, albeit not enlarged or assisted to them.

We must not walk by Sense, but by Faith; Looseness hath many fair Pretexts, but ends in utter Desertion. We must guard against spiritual Evils, Pride, Contempt of others, Looseness and Liberty, or dispensing with ourselves in Duties: And, on the other Hand, must not rest in *bodily Exercises, which profit little*, but study to Godliness. Lord, guard, stir up, and be thou Surety for him!

Upon 1 *Tim.* iv. 2, 8. he desired to be kept and guarded

guarded against speaking Lies in Hypocrisy, and a feared Conscience. Further, to see his Aptness to trust something to bodily Exercise, as if Godliness did consist therein; neglecting true Piety towards God, which consists in the Exercise of Faith in Christ, for daily Growth in Sanctification and Mortification thro' the Spirit; Patience, Self-denial, approving himself to God, walking in his Love and in Obedience; weaned more from the World and sensual Things, and from Covetousness, and Love of Vanity and Creatures. Oh Lord, prevent, and heal, and build up, for thy Name's Sake.

December 19th 1653. This Night Mr. *William Ross*, after serious Consideration of the Necessity and Usefulness of the Duty, did freely desire to renounce himself, and to give up himself, Soul, Mind, Body, Spirit, Parts, Abilities, Learning, and all he had or should attain unto, to the Lord; and consecrated, vowed and bound himself to the Lord for all his Lifetime; and, in the Faith of the Lord's Strength and Grace, did roll over his Soul's Case on God, and besought the Lord only to accept, and to put to his Seal, and to become his God, his all-sufficient God; and did take the Lord Witness hereof before me, and subscribed this with his Heart and Hand.

M. W. Ross.

December 20th. I read 1 *Tim.* vi. 1, 2. and desired to adore the Lord in his Wisdom, that had made Religion and Christianity in Servants no Exemption from their Duty, Subjection, Obedience and Reverence to Superiors, both Rulers and Masters. Oh Lord, how contrary is this to our Wisdom, that are apt to think that Religion looses from these, and gives more Liberty?

In the Evening he read *v.* 6, to 11. and there found the very Idol of his Heart described. He worships the Lord in his Spirit for this Night's Warning against Covetousness and Love of Riches, which is the Root of all Evil, and has drowned many in Perdition. Lord, I desire to believe in thy Name for Grace against the Sin, and against the Temptations, and Snares, and
Dangers

Dangers which this Sin leads and draws unto, and has caused many to err from the Faith, and pierced themselves through with many Sorrows.

If I be the Man of God, and the Lord's Servant; Oh how unmeet is it that I should serve or be subject to base Lusts? *Lord, I am thine; save me!*

23d. I was at *Innes*; and in deliberating upon their Affairs, beside any external Cause, I did perswade them to look to God from whom the Distress did come: It was not out of the Dust; therefore other Means would be in vain, till this were begun at.

Therefore, to labour to humble themselves under his Hand; and to beseech him to turn away his Displeasure, to sanctify the Rod, discover the Causes why he thus exercises; and that he may remove it, if it seem good to him, in his own Time: Or otherwise to teach and instruct them by it, that they may profit to his Glory and their Good.

25th, *Die Dom.* He desired to intreat the Lord for Mercy to his Soul, that he might not shift his Duty, or be ashamed of the Lord in any Day of Trial; but he may be furnished with Might and Power from the Holy Ghost in the inner Man, to the Contempt of Danger and Loss, and to the unfeigned Love of the Lord and his Truth, and to be guided in it.

Next, for Mercy to his Family, that it might have the Blessing of *Onesiphorus* his Family: That his Children may be entailed to the Lord, and that they may worship and serve the God of their Fathers with a pure Conscience. Lord, thou wast his Father's and Forefathers God, and thou art and hast been his God: Oh that thy Mercy, and Kindness, and Covenant, may be extended to the Offspring, to his Children, and the Generation rising up; and free Grace in Christ make up the Want of *Love* and *Service* to his poor Children!

Further, in the Matter of his going South with *E. M.* and his Affairs do seem to call him: He desires a Heart sacrificed and addicted to the Will and Mind of God in this, to be led upon his Duty, if any Duty ly on him to

that Man whose Curator he is: By thee, by thee only, he desires to go and come.

December 25th. This Day at Even I did begin to read over this Book, and the Exercises which his Spirit had been under in former Times, and——

26th. Alas! this Evening the poor Child *Sandie* did fall down Stairs, to the utter Hazard of his Life. Oh Lord, how soon are our greatest Comforts darkned and eclipsed! How moderate should our Expectations and Joys be of Creature-hopes!

Oh the rich and merciful Providence of God, that he was [not] taken up dead quite; that he lives! And, if he recover, shall it not be as given from the Dead again?

My Soul besought the Lord for him, that he might be restored, and be yet for farther Service and Use, and for the Parents Comfort and ours in the Lord. Say, Lord, that thou hearest in bringing up this Child. Oh Lord, discover my Sin, and my Mother's, or the Family's, or the Parents; and teach us by this Providence! Lord, let it be a Sign and *Pawn* of much more Mercy to that poor Child, of the Good thou wilt do to him another Day! And he desires to take it so.

28th. Captain *Dundas* came to me from Colonel *Blunt*, anent my Arms. I writ sparingly, but in the Shire's Letters, and in that thought it was no Duty, but might prove a Snare and Sin to these that are in Arms, being the oft branded Enemies of God and his People; and therefore said, he durst not help them, or strengthen their Hands.

Dundas told me, that, on the Act anent Ministers, the Parliament was broke up again, and had resigned their Power in the General's Hands. Oh the Wildom of God! Oh the Depths of his Providences! Oh so shallow as his Understanding is, to conceive of these His strange Works!

Psal. xvii. 4. Concerning the Works of Men, by the Words of thy Mouth thou hast kept me from the Paths of the Destroyers. This unsearchable Providence
of

of God is beyond all my Understanding: Oh Lord, teach, guide his Spirit in the understanding of these Things, and confirm against Staggering!

This Evening, being desired to go to *Petty* to the Earl of *Murray*, I commended my Way to God.

December 27th. The greatest Tide and Overflowing was of the Sea that has been seen these Forty Years. 19th Day of the Month, it went over the Works in *Inverness*, and the High-way there, almost to the Top of the Bridge; and in *Findhorn* took away some Houses, as they said. 29th and 30th, I was taken away with Company so much, that private Exercise and Fellowship with God was interrupted. This, this was Matter of Humiliation; and I desire to resolve in his Strength against it, and not to give Place so much to Company.

31st. *Spynie* moved to put Mr. *John Urquhart* to the Earl of *Murray's*; but, in regard of the *Expedience* to put him to the College, I thought it was most convenient he should go there: But desired Direction of the Lord.

I was this Day humbled under the Lord's Providence, in suffering Mr. *Colin Campbell* as well as the rest to fall in *Aberdeen*, and not to go to *St. Andrews*, which I did so earnestly desire. Oh Lord, turn this to their Good, and let it not be a Snare to them, which I fear!

31st. I desired to begin the next Year, as with an unfeigned Acknowledgment of his Ignorance, and Impurity, and Unsoundness of Mind, so with Supplication to God against these evil Lusts; and desire Strength in Faith to lay forth, offer and hold up his Heart and Mind to the Lord, to receive of his Oil and Anointing, that in the Year to come, and through the Course of his Life, his Judgment and Affections may be guided in the unfeigned Love of God and his Truth: As a new-born Babe, he desires on the first Day of the new Year to be accepted in Christ Jesus, who gave himself for me. And now I desire to return my Soul and Mind in an Offering to God, as a New-year's Gift. Oh Lord, the hearing and accepting of his Desire and Aim were a new

Gift indeed! Let thy Grace be renewed with the Year, for all the Exigencies of these perilous difficult Times, that he may not swerve or wander, or walk loosely, either by Rules of carnal Wisdom or vain Imaginations, but walk in the Name of the Lord his God for ever! Oh Lord, I am almost off my Feet; the strange Revolutions do so astonish, and amaze, and damish [damp] his Mind: But thou hast said, *Whoso is wise, shall understand these Things; prudent, and he shall know them: For the Ways of the Lord are right, and the Just shall walk in them; but the Transgressors shall fall therein.*

January 1st 1654. This Day his Soul desired to follow out what he intended Yesternight, in offering up his Mind, and Will and Spirit, to be taught and led by the Lord; and to renounce all other carnal Rules, or wrong Guides.

Oh the Confusion that his Soul was in [on reading] 1 *Tim.* iii. The Fountain of all the Evil which he feared was from unpurged-out Love of himself, and Covetousness; and therefore besought the Lord against these, that they might not blind his Mind, and corrupt and win in [gain Ground] on his Affections.

Notwithstanding his Fear, Suspicion and Jealousy this Day; yet, Oh Lord, reject not, but make good and confirm the Request, and accept of the Free-will Offering of his Heart this Day, that for this Year, and all his Lifetime, he may continue and remain thine, under thy Law and thy effectual Teaching, built on thy sure Word, that he stray not!

In the Evening he read *Mat.* xiv. 22. upon the preposterous carnal Affection of that People that would have made Christ a King; and from this drew forth the *Evil* that honest good Affections may lead poor Souls into, when they are not well directed and guided by the Word. Never Person so fit to be a King, and so well gifted for it, and such a Friend to the Kirk, and to Religion; yet he refused it, and shewed that his Kingdom was spiritual. Much of this *Evil* is in our Head.

He

He looked to God for the Acceptance of this Day's Offering, and granting of this Day's Prayer.

He heard of the *Highlanders* Forces approaching, and that they had a Purpose to seize his Person. He desired only to flee in to God, to be found walking in his Way, and he should not be moved at any such Tidings: He feared no Tidings, except the Misgiving, and Deceit, and Declining, carnal Inclinations and Designs, Overtures and Reasonings of his Heart. Secure from this, Oh Lord, and do with him what seems good to thee!

He desired this Evening to disclaim any Safety he might get by carnal Compliance, Protection from them, or such like: But that all his Safety may be from, in, and to the Lord; that his Heart may be guided and kept in the Love of God, and due Hatred of every Appearance of Evil.

5th. This Day, apprehending the coming down of these Men from *Duthel*, as was reported, he desired of the Lord to be instructed, and furnished with Resolution, how far to proceed with these Men, and where to stand; for he was jealous of the Facility, Unsoundness and Self-love of the Heart, which, for avoiding Trouble, might flatter and stretch itself beyond Measure, to please and comply with these Men.

Help him to take their Cause and their Persons up aright; for they appear not to him.

After Humiliation before God, this was the only Resolution, That he should not walk in any crafty, deceitful, carnal, double Way; but in a plain, sincere, single Way: And, if he were destroyed, let him be destroyed.

Lord, he subscribes to this with his whole Heart: Seal thou it to his Soul!

2. *Next*, Lord, this is not enough; for Ignorance and Simplicity may misguide him, even when he is single. Lord, he depends on thee for Light and Strength, to be guided in thy Truth, that in thy Time thou wilt give a Proof of thy Love; and that he may know by
his

his Obedience, that his Soul loves, and cleaves to, and believes in thee.

This Night he received *Waristoun's* Letters of the 16th *December* in Answer to mine, and remembered my Dream.

I desired to be humbled under the Admonitions and Warnings therein against loosing from former Principles, and closing with one or other.

He heard that *Cromwell* was declared Protector of these Three Nations with great Solemnity; and that for his Lifetime.

He adored the Lord, and wondred, and desired to stoop down and consider the Depth of the Lord's Wisdom, and his strange Works, which are past finding out; and besought the Lord to teach him that which he knows not.

Every *Thursday* to remember *W.* and these with him.

6th. Hearing of the Approach of *Glencairn* and his Forces, his Heart grew like a Stone, stupid, and without any Motion, or Life of God.

He was confused in his Resolution, not knowing if it were safest and freest from Temptations, to stay at home, or to withdraw to the South or North.

Being plung'd in this Darkness, and not knowing what to follow, he desired to mourn and be cast down before the Lord, as a little Child; and to hold up his Will and Mind unto him, to learn the present Duty.

Lord, stir up; and dispel the Confusions and Darkness on his Mind, and make his Path plain before him. Help him to exercise Faith in thy Name, for the present Strait: Sanctify the Word of thy Providence to his Soul this Evening, 1 *John* ii. 15, 16, 17. that the Love of the World may not secretly and insensibly sway his Mind, and blind, and mislead; but he may purely see thee, that art the Light: For where the Love of the World is, there is not the Love of God.

As *David* said of *Keilah*, *Will they give him up or not?* So, Lord, he desires to enquire anent his Stay here;

here ; or, shall he remove or not ? Give forth and signify thy Will ; for he believes in thy Name for this Particular.

7th. He writ his Answer to *Waristoun*, and told him, he feared a sorer Evil than the taking away of Goods or Life ; and desired his Remembrance. *L. Strathnaver* came.

He read 1 *John* ii. 24, 27. and prays that that Word which he heard from the Beginning might abide in him. 10th, *Glencairn* and the rest came to *Murray* : Colonel *Fitch* marched by, 11th, to *Forres*. 12th Day was intended as a solemn Humiliation in the Family,

1. Now, when a Trial and Trouble is come, that we may learn how to carry under it.

2. That we be not forsaken, or his Grace withdrawn from us ; but may be furnish'd with Light and Strength, and such Measure of his Presence as may be for our out-bearing.

3. To be kept from carnal or politick Counsels, *Psal.* xv. *In whose Eyes a vile Person is despised.*

4. That he would allow such a Measure of Protection as he sees fit.

5. To remember and hold up our Brethren at *Edinburgh*, and at *Leathin*, and through the Land, as we do ourselves.

6. That others may not fare the worse for this Cause.

7. If he correct, it may be in Mercy, and not in Anger.

8. That he would order this Trial to good, and the Issue of it ; that we may see more of his Wonders, and marvellous Works and Loving-kindness, and testify these to others.

9. To seek Mercy to the Land, and Mercy to his People ; that he forgive and take away their Sins, and turn to them in his Mercy, and end our Confusions ; and would shew us Mercy in our Rulers, to raise up and set such over us as may rule in the Fear of God ;
that

that till this Time our Hearts may be guided and kept free from Snares.

Oh that the Mercy of Reconciliation were shewn to the Land and to the King ; that there were some Sign of the Lord's Heart turn'd toward him, and of his Heart to the Lord ; and so likewise of the rest of the Land !

10. That he would remember his Church, and guide her in this Storm, and, in due Time, calm the Tempest ; and settle the Beauty of his Ordinances among us.

This Afternoon, I received *Glencairn's* Letter, and the Quarter-master's. He was afraid, and trembled, and was cast down, and spread it before the Lord, and desired to be directed what Answer he should give, and get what to write from the Lord ; and again, on the 13th Day, received another Letter from him, to which he answer'd.

Now, Oh Lord, his chief and only Suit at the Beginning was, an honest, faithful Heart in this Business ; and to be freed from all crooked, subtil, crafty, politick and carnal Ways and Overtures, which corrupt Reason might present and offer to him, for avoiding the fiery suffering Trial ; that he may be found clear in the Lord's Sight thro' Jesus Christ, albeit plunder'd or wasted.

His Heart smote him for walking doubly betwixt these Men ; that while he put —————

Oh Lord, I sought thee ere this People came into the Country ; and my Prayer to thee, and thy Answer seemed to be on the 5th of *January* ; That he should labour to be innocent and free from Sin, rather than to be safe ; and that he might be kept in a plain, upright Path, and be delivered from every wicked, politick, crafty, wise Way, which might insnare my Soul, and grieve thy Spirit. Now, this, this is his Prayer again, and shall be To-morrow, being the 15th Day of *January*, in a Fast with these of the Protestation, for Light and Direction to them, for the Furtherance of the Gospel, and setting it up through the dark Places
of

of the Land ; for Mercy to them that are under thy Rod, such as thy Servant *Waristoun* in particular.

11th *December*. I got the Causes of their Fast. Oh Lord, for some settled Resolutions of Heart, and some Fixedness whereat to stay, and to be resolved in these two Questions, which I propound to the Lord in this Day !

Let him have his Answer from Scripture, and sealed by Scripture, if it seem good to thee ; and confirm, confirm, for he is staggering.

This Time and Trial will utterly make an End of him, if thou standest by and steppest not in. Oh Lord, wouldst thou lose all thy former Mercies, and what thou hadst done for his Soul ? Oh no ; *Thou wilt not leave my Soul in Grave, nor suffer thy holy One to see Corruption.* Christ alone is all my Holiness.

He besought the Lord to give him the Answer of his Doubts, and to resolve him from his Word.

He found from *Zeph. i. 17.* that Blindness is a Judgment and Punishment inflicted for Sin ; therefore he besought the Lord for Pardon, and to remove that Part of the Judgment, albeit he should not see Light of Deliverance, yet to see the Light of Duty, what to avoid and what to embrace, that his Testimony may be with thee.

From 1 *John v. 2, 3, 4.* he took up a Part of his Answer ; that he should express his Love to God by keeping his Commandments ; *And his Commandments are not grievous.* Indeed I shall not think them grievous ; but it is grievous to stray from them. If he *be born of God* (says the Apostle) he has *overcome the World* : *And this is the Victory, even your Faith.*

Oh Lord, I will accept this Word and the making good of it for my Answer, for the Solution of my Doubts ; that I may love thee, and keep thy Commands ; that they are sweet to him, albeit thro' never so much Difficulty ; that he may overcome the World thro' Faith ; and present Loss, Danger, or Love of himself,

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may

may not overcome ; but the Love of God, and Faith in thy Name thro' Jesus Christ, may overcome all.

18th *January*. I considered and observed the Lord's Providences since their coming to this Country. 1. The Lord raised the Water, and hindred their coming on *Leathin* his Bounds ; which was their great Design. 2. When I was half-fainting, and enquiring at the Lord anent complying by giving Money ; the *English*, without any Expectation, or the least Motion or Procurement from me, came to *Darnaway* ; and even then, when I could not tell what to advise the poor Tenants to do. 3. I observed the Evil of my Hastiness. 4. The Lord's ridding these of *Nairn*-Shire out of Perplexity. 5. In all this, that he has the Lord to thank, and to adore, and not Men : This shall not serve to perswade him to join Issue with the *English* ; for the Lord doth secretly keep off, and interdict my Spirit from leaning to, or closing with, them. But, Oh Lord, here does my Temptation ly : Oh thou that dost all Things for me, guard my Heart against this Snare ; for I believe in thy Name for more Light and more Strength : The more thou appearest and givest, he will believe in thee the more, and expect more and more.

19th. This Day *Glencairn* and his Forces crossed *Findhorn* : And, as he observed the Lord's Goodness and Providence in putting that People back, without doing me extraordinary Hurt, even when they determin'd it ; so he ador'd the holy, wise Providence of God, in permitting his Brethren of *Leathin* to be engaged with them : And how does he mingle the Comfort of his Escape with that sad humbling Accident ?

He desired to enquire To-morrow into, 1. The Causes, 2. The Occasions, 3. The Fruit and Use and Ends of such a Trial, and the Lord's Purpose in it.

1. That he might teach us Sobriety under Mercies, he therefore thus mingles Sowness and Bitterness with our Sweet ; for he was apt to grow vain and insolent.

2. To try what was in our Hearts, both *the Fathers* and

and ours : And, Oh so much Dross as this has discovered !

3. To correct all Self-conceit, and Trust in our own Wisdom ; and that I may take with Confusion, as a Beast before him.

4. Perchance to be a new Exercise of Trouble to our Spirits, for exercising our Trust in him, and giving us Proof of his Goodness and Truth again, when new Enemies are raised up to devour us.

5. What know I, but it is to put more Distance betwixt us and the People of thy Destruction ;

6. Or to show that Policy shall not avail ?

Oh Lord, there is meikle more to learn, which in Time thou wilt teach, and make unlooked-for Mercy spring out of our bitter Affliction.

My Soul desires to observe all thy Steps in it.

If there be no Sin or Blot in this Trial, nor Dishonour to the Name of God in it, nor Scandal to his People ; then shall our Souls bless thee, come of us what will.

If there be meikle Fead [Hatred] from *Highlanders*, or wicked, godless Men, we will take thy Name for a sufficient Stay and Refuge against all that Trial ; If thou be on their Side, who can be against them ? Let them [be] friendless, and have all Men against them, so thou be for them.

Thou art more than a Hundred thousand Clans or great Men or Enemies ; and we will make this Covenant with thee, If thou wilt be our God, we shall be thy People, and we shall [not] give thy Praise and our Trust to any other.

20th. *Glencairn* burnt the Corns and Houses of *Leathin*. Oh Lord, sanctify and help us to understand, and be humbled under this Hand of thine.

Upon the News, I said to *Leathin*, having risen from Prayer, My Heart is calm, and I do rejoice in God and bless his Name.

Albeit there may be in us Matter of Humiliation

for meikle Guilt, yet his Rod seems not to be pure Wrath, but Mercy in it.

1. It is unprocured at their Hands.
 2. The Quarrel is the Lord's, not ours. (1.) It is for simple Self-defence. (2.) For not giving up themselves to their Will. (3.) For not consenting to concur with wicked Men in an ill Cause, and for lifting up a wicked People.

3. It is to us the Footsteps of these that destroyed the People of God before, and it will be their Case in Time as well as ours : And what better are we than they ?

4. To us it is a Token, not of Wrath, but of Salvation to us of God, and to our Adversaries of Perdition, *Phil. i. 28.* For *unto us it is given, not only to believe in his Name, but also to suffer for his Sake,* *2 Thess. i. 5, 6.*

5. One Sin, or Blot on Religion were a greater Burden than all this ; and, Oh Lord, thou knowest it was our own Prayer and Choice, that nothing worse than Affliction should befall us.

22d. I observ'd the ignorant, hasty, wrong applying and construing his Providences of the 18th *January*, in thinking that the Danger was past, and see their not attaining their End at first ; the Stop which they met with by the Water of *Findhorn* is now repaid : So may also his Conclusions anent himself.

24th. With reading *Tit. iii. 1, 2.* *Put them in Mind to be subject to Principalities and Powers, to obey Magistrates, &c. shewing all Meekness to all Men.*

He was smitten with this Word, and casten down under the defacing of that Ordinance, and prayed for the Restitution of it to its proper Reverence and Authority and Vigour.

This Word swayed him much to the *Scots* Power in Arms, being in a great Aversness from the Usurpation, Confusion, and unlawful Power and Constitution of the *English*.

Oh Lord, the very Inclination of his Heart afflicts and humbles him ; albeit, seeing Confusion, and the
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Necessity of a settled Government, and the bad Consequences that have ensued the Defect thereof, yet mourning under the corrupt, depraved Estate of the Land, and the woful Consequences of the setting up such Rulers as were [not] native to us.

This Morning he set himself to seek the Lord in this Matter, for an Outgate, and to discern what Temptation was in this Inclination, or how much of it was from Fear or Aversness from the *present* Suffering. 2. To desire to be fortified against the Snares upon that Hand, as well as on the other, thro' the Grace of God, which has appeared in Jesus Christ. 3. He questions whether he should keep out his House or resist. 4. He spread their Wickedness, Hatred and Enmity, which they bear towards the Lord, his People and Cause and Covenant, before the Lord, and their Expressions against himself. 5. Their justifying the former wicked Practices of all the bloody Men that opposed the Work of Reformation, and condemned all that was done: Oh Lord, help. He read *Psal. xii.*

Colonel *Morgan* came to *Darnaway* and returned.

This Day I went to *Leathin*, and determin'd to give a Stack of Oats and Straw to his poor People, because of his Freedom and their Safety; both in Duty of Love and Obedience, and in Sign of Thankfulness; for his Safety was from thee. Oh Lord, humble and teach; humble and teach, and lead him in a straight, even Path, for thy Name's Sake.

We appointed a Day of Search, and a Day of Humiliation and *Atonement*, and of Supplication, on the 30th and 31st of *January*,

To be humbled under the Lord's Anger, which hath for many Years broken and burned against the poor Land.

To be humbled under his Judgments, and under publick Sins, that are the Fountain and Causes of the Judgments.

To be humbled under the Lord's Hand upon the Families that we belong to, and under his Displeasure, and
under

under the Acknowledgment of our personal and particular Provocations.

27th. The Earl of *Murray* did of new require me to go South. I did spread this before the Lord, and sought Counsel and Direction in it, *Jer.* xlii. He besought the Lord to purge out the Unsoundness of his Heart, that he *come* not preingaged before Him.

His own Reason resolved him, that if he could get a Pass and a Safeguard to his Family from *Glencairn*, that he should remove. Oh Lord, he spreads this Counsel before thee: The Day has been in other Cases, *nay*, and few Days hence, that he would have scorned at this Overture.

He observed that the *English* Party at *Darnaway* had one of their Horse shot to Death that same Night they came: At the Outfall they were sore beaten, and fled; some hurt, cutted, taken and slain. Oh Lord, help me to understand this Providence!

Oh Lord, hold me in Remembrance, and in the Practice of that Duty of Sincerity and Integrity, which was thy Answer to his Supplication, and was his Prayer and Purpose at the Beginning of this Trial! Oh the Danger of trusting to the Counsels of his own Head, or his own Heart! Deliver him from them!

He heard of the taking in of the Garrison of *Stornaway* in *Lewis*; and remembred that the Governor, Major *Bird*, died ere he came there. Lord, he waits for thee in the Way of thy Judgments.

Yet afterward the Report of the taking of *Stornaway* was but false.

January 31st 1654 was the solemn Humiliation at *Leathin*, for the Causes and Reasons contained in the Paper which is in my Latron.

After *Leathin* and *Francis* did, with some Measure of Tendernefs, confess and bewail their particular Guilt of Covetousness, Passion, Pride, unrighteous Dealing, and Worldly-mindedness, and youthful Lusts of Uncleannefs, and Promise-breaking to God of many Duties which they had bound themselves unto; we were all affected

affected with the Work of God on their Spirits, and besought the Lord on their Behalf, that he would not let their Wound close till it were thorowly healed; but would bring on his Work on unto Perfection, till he had quite finished it.

After some Measure of Assistance and Countenance on the Day, Mr. *Joseph* preached on *Job* xxii. 20, 21, &c. Mr. *John* on *Joel* ii. We closed the Exercise with a solemn Engagement of ourselves to God, and did come under a new, firm, inviolable Covenant with God, that we should be his, and he should be ours.

We gave up and surrendered our Soul, Body, Estates, Lands, Rents, Houses, Families, Wives, Children, Servants, Wit, Parts, Endowments, Friends, Wealth, and all that we had, or ever should have or attain unto in this World, to be the Lord's for ever; that he might call for, make use and dispose of it, and mark it as his own. We besought the Lord to accept the Free-will Offering of our Lips and of our Hearts, and not to permit us to depart from him.

Mr. *John* acknowledged his predominant Sins of Worldliness and Earthly-mindedness, Passion, Pride, Unfaithfulness in his Calling; and entred his Soul bound to endeavour to mortify these Sins, and every Sin, and to labour for more Fideliry, Watchfulness and Carefulness in his Ministerial Calling, than ever: But, renouncing himself, desired to believe in the Grace of God thro' Christ for this Effect.

Mr. *Joseph* acknowledged and bewailed the same Sins, Unconscionableness in his Calling, and doing Duty for some outward Respect of Credit or Honesty, and not from pure Love to God in Christ; his excessive Desires after the World, and retaining and holding in, when he ought to be enlarged and let forth; unruly Passion and Humour; Unthankfulness for great Mercies and Deliverances.

And now desired to give up himself to the Lord, and thro' him to endeavour to more Holiness, Mortification,

cation, walking after the Spirit, Tenderness in his Walking, Conscionableness in his Calling.

Old *Leathin* renewed his Acknowledgments, and prayed the Lord for a willing honest Heart, to make good what was in his Heart; and desired to give up himself, and his Wealth, Family, Children, Wife and his own Life, to the Lord; that he may be glorified in them, and his Life might not be to himself, and to the World, but to, in and for the Lord.

This, beside particular Bands and Vows wherein he had been unfaithful.

Young *Leathin* professed his Willingness to consecrate him and his to God; and that, as long as he had a House or Family, it should be the Lord's; He alone should be worshipped in it, he should have no God but him: And this Day gave his Heart to the Lord.

Old *Francis* renewed his Confession with Tears; confessing the Lord to be just in casting him out of his Family, and making it desolate: For he had not honoured him in that Family, but polluted it, and polluted his Body with unclean Lusts of Whoredom, Covetousness, Pride; and therefore the Lord was just in burning up his House and Substance.

He took the Lord and us his People Witneff[es] of his sincere and unfeigned Acknowledgments, and of his Purpose and Desire to be turned to God: He gave up his Body now to be a Temple to the Lord; he desired to consecrate his Substance and Children to the Lord, to be his.

He did set the Lord over all; and bound himself, Soul, Body, Mind, Will, Affection[s], Heart, Strength, and all his Power[s], to be the Lord's: Only desired to lay the Weight of this Day's Vow and Covenant, and the Performance of it, upon the Lord Jesus, and his all-sufficient Grace.

Young *Francis* desired to consent, and to subscribe his Name to the Lord for ever; and sought their Prayers that were present, that he might never fall back. Both of them, Father and Son, promised not only for themselves,

selves, but for their Families and Servants, that they should be Examples, so far as Weakness would permit, of Holiness before them, and should labour that they might know and serve the Lord.

Joseph said, He had given himself sometime before to the Lord; but complained upon an [un]sound and unstedfast Heart: Yet was he willing with all his Soul to renew the Covenant with God; desiring that above all Things, that he might be his Servant, and the Lord be his God.

David disclaimed all Strength in himself; and wish'd that the Lord would confirm it, and make good that which he was willing to subscribe and consent to, that the Lord shall be mine, and I shall be his, so long as I live.

Mr. *James* gave up himself to the Lord, and prayed for Strength, that he should not be forsaken.

Janet expressed meikle Distrust of herself; but desired to come under a new Bond for the Lord, resolving upon more Watchfulness against Security, Falling-away, Love of Self-praise, and against all Contempt of others; and to walk more humbly, and esteeming better of others, who might seem to have attained less; and to have the Lord ever in her Eye.

The Lady *Leathin* dar'd promise little of herself, being conscious to her own Heart; but professed, of all that were there, she was most bound, both to take with Guilt and the Cause of his Anger above any others, altho' they had taken it on themselves: And now that none had so great Cause to engage their Hearts to the Lord as she had; and therefore, in the Faith of the Lord Jesus, and his Might, she did and would give up herself to the Lord, and all hers; and promised to sanctify the Lord's Name so far as she could, with Husband, Servants and Family, to the uttermost of their Power.

John Brodie, Woodhead, acknowledged much Guilt, and great Need of this Day's Work. He was lying under some Bonds to God already, to enquire into the Evil of his own Heart and Ways; and this should add

to the former Bonds: He prayed for Grace to this Effect, and promised, as to walk more conscionably, and to seek more Knowledge of the Lord's Name, so he should labour to have the Lord's Name set up in his Family, to bring his Wife, and Children and Servants, to know and serve the Lord.

John of Main engaged for an humble and unfeigned Endeavour, as to honour God in his own Spirit, so to be an Instrument to God-ward for his Wife, Children and Family, that they also and he might be the Lord's.

Mr. Robert Donaldson desired of God to discover if there were any Iniquity in his Way, or in his Heart, for which he was spared, while others were smitten: He promised to search his own Heart; and this Day professed the Desire and Joy of his Heart to enter in a sure, perpetual Soul-covenant with God; and desired our Prayers for him.

Katharine his Wife burst forth in the Complaint of her woful, sad, deserted Case: But, if he would accept, there was not any Thing in all the Earth which should so content and satisfy her, as that the Lord would condescend to that Bargain, to become her God, and to take her, and accept of her as his for ever.

It was replied, The Bargain was sure enough, if she were willing for her Part; for he is gladder of the Offer, and is readier to accept it, than we are to give it: And we hoped her Sorrow and Sadness were but to let in and make way for durable and lasting Comfort.

Jean Symington, albeit a Stranger among us, yet desired to be upholden by his Grace, and strengthened in her Resolution and Purpose to walk more tenderly and more exactly than ever: And, not for herself only, but as far as her good Word might go, she should declare and publish his Name to others, and perswade [and] invite them to fall in Love with him whom her Soul loved; and should stir up these that she conversed with to this Effect.

John Brodie, my Boy, professed an unfeigned Desire
to

to know the Lord more, and to cleave to him more, and to be for him, and to his Glory, all his Days.

John Tweedie absent at the Time.

All of us, for ourselves, and for our little Ones, and for our Wives, that have them, and Families and Interests, do stand before the Lord this Day, making Supplication and Confession on their and our Behalvs; and do take Burden on us, according to our several Callings and Stations, as aforesaid, that the Lord shall be our God, and we shall be his People, on the bare Condition of the new Covenant, that he will give us another Heart, and write his Law within us.

On the First *February* this was written, and Letters of Exhortation to every one of them for putting them in Remembrance.

My Soul this Morning desired, for its own Part, to rejoice before the Lord in Trembling, and to consent unto this new Oblation and Covenant; and besought his Majesty for a Blessing on it, and on all their Souls that had consented to or were concerned in it,

[*Here ends the Diary.*]

IN the Beginning there are Excerpts from *Edward* against Toleration, and *Rutherford* on *Acts* xxiv. 16, &c. on the same Subject. There is likewise a Leaf against the Engagement and Incorporation, [*probably that sent by Waristoun. Vide Diary.*] but imperfect. It is as follows.

Against the Engagement and Incorporation.

All the Arguments which were before against Association and Incorporation with Malignants, do make against Incorporation and Association with Sectaries; because, by their Principles, they are no less Enemies to Religion than they.

Our Oaths in the National Covenant to maintain the Doctrine [and] Discipline of this Church.

In an Engagement or Incorporation, we tie ourselves to the Commonwealth of *England*, before and without any

any Tie from them to us, to maintain Religion or our Liberties; whereas it was mutual between our Kings and us.

Incorporating civilly, incorporates our Religion and Liberty also.

The Narrative and the several Articles of the solemn Charge.

To preserve the Religion in *Scotland*, as it is reformed, in Doctrine, Discipline and Government: And to extirpate Heresy and Error, alike as Profanity and Popery. Now, how inconsistent and contrary to this, is it to chuse heretical Magistrates, and these who would extirpate our Government, and tolerate all Errors and Schisms, and to incorporate with such? &c.

The third Article. Both are bound to preserve the Liberties of Parliament and Privileges. Now, to conquer, usurp over other, is most [contrary] to preserving.

Fourth Article. Against these that shall hinder Reformation of Religion, or labour to divide the King from his People, or the one Kingdom from the other.

Shall not suffer ourselves to be divided from this Union by any Fear, Terror or Perswasion; then not by Sequestration, Plundering, &c.

To the solemn Engagement and Acknowledgment of Sin.

To fill Places of Trust with Men of known Integrity, and a Christian, blameless Conversation.

To advance Religion against Profaneness; preserving the Purity of it against Error, *Anabaptism*, *Independency*, *Antinomianism*, &c.

2. The Liberties of the Kirk of *Scotland*.

3. The Liberties of the Subject, in what concerns their Consciences, Persons and Estates.

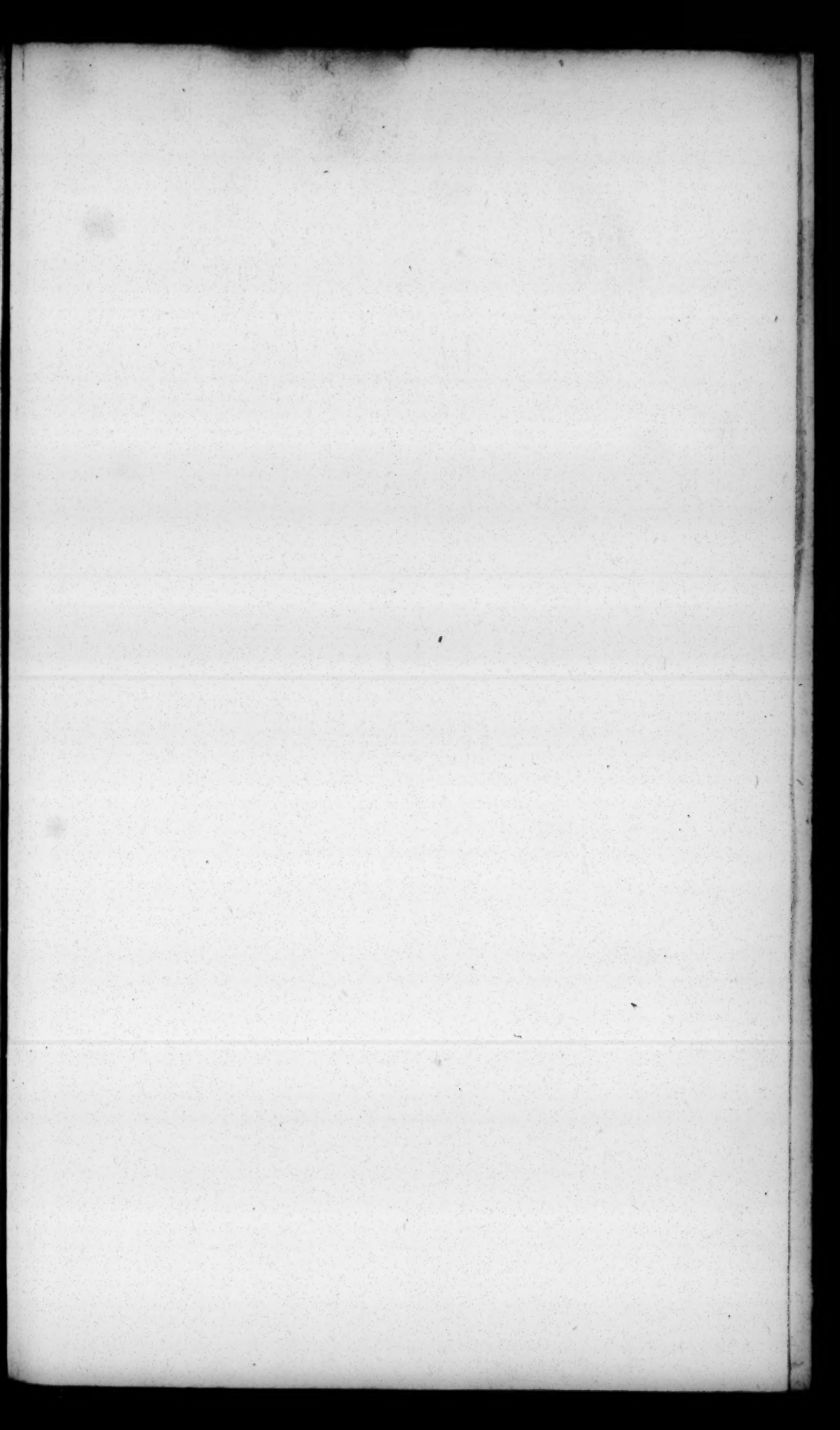
4. Union of the Kingdoms.

5. To the King what is his.

6. The suppressing Malignancy, Injustice, Iniquity, Profaneness and Impiety.

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